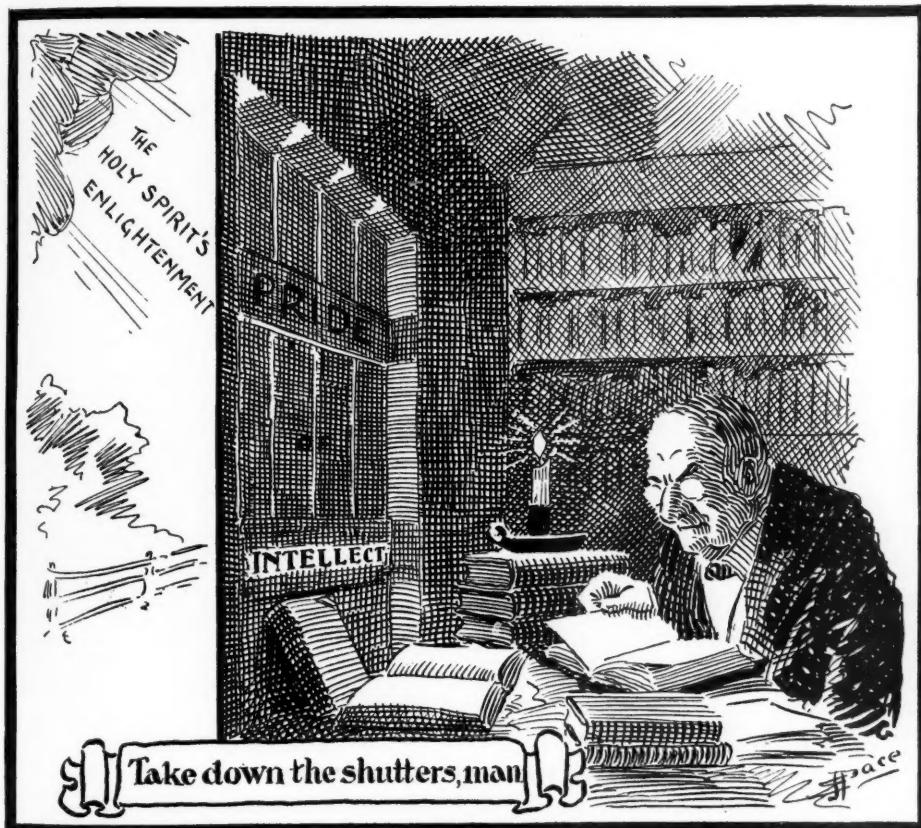


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Vol. XVII

MAY, 1917

No. 9



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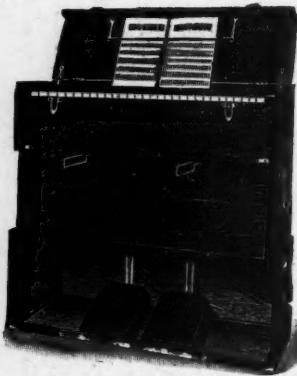
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Praying that the *Lord's* and *Paul's* and *our solicitude* in behalf of Israel may find a response in the heart of every reader of this message, we remain, Yours in Jesus, the Messiah,

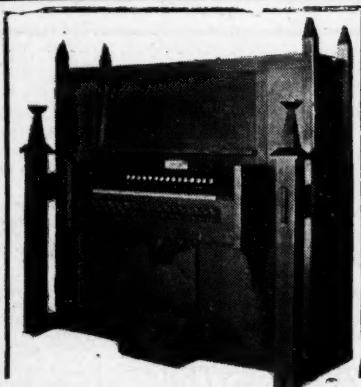
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Do you see the enormity of the task? Have these scattered sheep no claim upon you? Was it not the Jew who gave the Gospel first to the Gentiles? Can you hush your conscience by a delusion that the "Jews are cast off now?" Suppose Paul had said in his heart, "the Gentiles are cast off," where would you be today? How many Jews will there be in heaven because you prayed? or because you gave?

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WILLIAMSBURG MISSION TO THE JEWS

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THE Christian Workers Magazine

May, 1917

Editorial Notes

"Praying always with all prayer and supplication in the Spirit."—Ephesians 6:18.

In a private letter addressed to a student by Prebendary H. W. Webb-Peploe, of London, England, from which we are permitted to quote, he writes the following helpful

Cut words:
from the Loaf "We need unceasingly to be in touch with the Holy One if we are really to be blessed as His agents to others. I have found that to be 'praying always' as the apostle says, 'with all prayer and supplication' may have a reality, if in the inner meaning, one is perpetually saying such words as, 'Now! Lord,' for one has not time of course to say a long prayer when a difficulty arises or a question is put to him. But even while one is looking in the face of a neighbor and listening to a question which he or she may be putting, it is quite possible to say, 'Now! Lord,' and at once the Master takes possession of the mind and the man, and seems to give the required power in a beautiful and very blessed way.

"The great thing is always to be in touch with the living Saviour, Master and Friend, and then He does make use of the weakest vessels in a very practical way."



To a nation so largely made up of city dwellers the words "American Sunday School Union," have little meaning, for the work of that organization is largely on the **Centenary of the frontier**, or in those neglected portions of the more **American Sunday School Union** settled parts of the country where it naturally attracts but little attention.

As an organizing, directing and supervising agency it has established during its history nearly one hundred and twenty thousand union Sunday-schools. Its history is inspiring. No place has been too hard for its missionaries to enter, and no hardship too great for them to endure.

Among those who have carried on the work are many of hallowed memory in American missionary annals—Stephen Paxton, F. G. Ensign, John McCullough, Henry Clay Trumbull, and others whose names have not been heralded in pulpit or print.

Its avowed objects are: To establish and maintain Sunday-schools in communities that

are without churches or regular religious services; to circulate religious and morally uplifting literature wherever it is needed; to stimulate active and systematic co-operation among Christian workers in rural communities; to improve and develop union Sunday-schools by educating their teachers and workers for more efficient work; and to serve as an efficient agency in practical community development work.

Through all its history The Moody Bible Institute has had a large number of its students employed by the American Sunday School Union, and its missionaries have ever been welcome guests under its roof. The Institute rejoices with the Union in the accomplishments of the past one hundred years, and through these columns asks its friends to pray that God's richest blessing may continue to abide upon its ministry in the needy fields.



In our March issue there appeared an article quoted from an English publication entitled, "Christianity and War," which has brought us a number of protests. It is assumed that we are "Militarists," that we **Attitude Toward War** are supporting a "side," that we advocate the shedding of human blood, that we are teaching contrary to Christ and the New Testament, and more to the same purport.

We trust our critics have discovered another article in the succeeding issue in which the author takes the very opposite view to that of the English writer, and that thus we may be exonerated from the charge of taking sides at least.

On so serious a subject, and where there is such a radical difference of opinion among good and intelligent Christian men, we desire to give all an opportunity to be heard. But they must write with clearness, and when they attempt to interpret the Bible they must show that they know the Bible. Not a few of those who have written us seem to know only a small part of it. They quote certain utterances of our Lord in the Sermon on the Mount, which have no very direct bearing on the subject, and omit all that He has taught in other portions of His revelation, and especially in the Old Testament. Indeed, one would think that it had not dawned upon some of them that the Jesus of the New Testament is the Jehovah of the Old, and that He

came into the world not to destroy but to fulfill what He there taught.

The following from the editorial columns of a secular journal, the "Chicago Tribune," can not be considered out of place in the editorial columns of a Christian periodical:

Our German-American Brethren "We have a duty to civilian German-Americans, a duty which is not merely governmental but belongs to us all.

If we are not unreasoning we must realize that the German-Americans who are loyal to this country are passing through an experience of real anguish. The common figure of speech which calls Germany their mother and America their wife is not exaggerated. These, our fellow citizens, our neighbors and worthy co-workers in upbuilding of America, are torn between two sincere and honorable devotions. They are following the biblical saying, they are leaving father and mother and cleaving to the wife. But the necessity of choice is a bitter one.

"It is a part of good citizenship and of common human feeling to try to help the German-Americans in this trial, to avoid offending their susceptibilities, now naturally exaggerated, to try to make them feel that we do not doubt their loyalty while recognizing their sympathies."

We have still another duty to these citizens, especially when they are "of the household of faith." That is to earnestly pray for the sustaining grace of God to be given them as they are passing through a phase of the present trial that the rest of their brethren can not know.

* * *

An English correspondent of wide influence and with opportunities for obtaining correct information, sends us the following. We publish it with deep regret, but as one of the signs of the times and as a warning, if it may be heeded, in the Y. M. C. A. in the War should war come to our own doors. We may add that it agrees with testimony on the same subject which has come to us from other sources:

"Christian work is more difficult than ever. Amongst the soldiers there is blessing in some quarters, but the Y. M. C. A.—which has to a large extent captured the opportunity—is nineteen-tenths secular in its operations. Both in this country and at the front the really spiritual workers in their ranks have a hard fight to do anything like spiritual work at all. Even the Lord's Day is used for concerts and secular entertainments of various kinds, and all under the title 'Christian!' On the social side the work is admirable. The provision of material comforts meeting a very great need, but on the directly spiritual and soul-winning side the Association has lost the greatest opportunity of a century."

* * *

If we said it we would be called prudish, or narrow, or ignorant, or something worse. But

here is Richard Watson Gilder himself saying it. A man was he who, first of all, **Immoral** was an artist, and his wife was an **Art** artist, and his closest friends were artists, and his home was a center of artists, and the "Century Magazine," which he edited, was a strong supporter of artists. And what does he say? This:

"The older I grow the more I feel the outrage of immorality as associated with the lives of artists or their work. There is in the art world, in the literary, but especially in the world of plastic art, an actual preaching of vice for the sake of art. It means merely at bottom, a new excuse for yielding to temptation, but the thing is there and has to be combatted. This is a time for militant purists—not purists of apology."

* * *

We think no apology is required for using the following testimony in this editorial way:

"At the closing session of the recent Revival Conference held at The Moody Bible Institute, Dr. Gray read the paper of Dr. C. I. Scofield on 'A Renewed Commission.' In common with many others I underwent a season of deep heart-searching, and was led to pray more earnestly and continuously than for many years that a 'renewed commission' might be given me.

"At that time I was a guest at the Institute, and was waiting for an opening for service, my February campaigns having fallen through on account of the illness of two pastors.

"After waiting on the Lord for nearly a week I had a distinct impression on Tuesday, February 13, that I should move somewhere the next day. I packed my trunk, and got ready to follow the leading of the Lord. Before awaking on Wednesday morning I had an impression that I ought to take Dr. Gray's advice about going in a certain direction. I asked his advice, without telling him of the impression. He advised that I stay another day. After an hour, spent in his class on the study of the Scriptures, I started down town, but was strangely moved to return to the office, which I had left only an hour before.

"At the office I found a request that I go at once to the office of the Extension Department. I found a committee there, representing a union tabernacle campaign and seeking a leader to take up the work on account of the enforced absence, through illness, of the one who began the campaign. I accepted the invitation and that night began my service in that campaign. I found the work well organized, and the party of four helpers ready to co-operate with the new leader. All this rather intimate personal history is told for the glory of God, and to show one of the most evident illustrations of divine leadership I have ever experienced.

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"The results of the ten days I spent in that campaign were very evidently the work of God. Many prominent men and women in the town gave themselves to Christ, and some of the transformations in character which resulted were the most marked of any I have ever seen. It seemed to me that these results were in direct answer to my prayer for a 'renewed commission.'

"That campaign was the means of opening another, with the same party, and this brief bit of personal experience is written on the train (March 17) while on the way to that second campaign in Illinois. I relate this story at the sug-

gestion of Dr. Gray, to whom I told it at the Institute."



A professor of Assyriology in one of our largest universities recently testified publicly and in most emphatic language, that in all the years he had taught Assyriology and Archaeology, he had "had but one student who knew anything about the Bible, and he came from The Moody Bible Institute of Chicago."

ON THE VERGE

By Mrs. Melbourne Parker Boynton

We are drawing toward the maelstrom,
Where the seething world-tides roar,
Where the cherished hopes of ages
Shatter, crash, and rise no more.
Shall we, blood of all the nations,
Plunge into this maddened strife?
Must we be baptized to Hades,
E'er we rise to freer life?

True, O true, our land needs purging
From the great, unpardon'd sin;
From the greedy lust for money,
From mean selfishness within.
Still the soul of Achan damns us,
Hiding yet forbidden gain,
Till our touch with God is broken,
And our boasted strength is vain.

And as long ago, the traitor,
With his plundered "goodly stuff"
Must be stoned, then burned to ashes,
Lest one death be not enough—
So let us, in righteous anger,
Cast out all that exploits need,
Till we heap the stones forever
On the grave of human greed.

Father, may these hours of crisis
Wake to us our noblest fate,
Thou may'st call our land to suffer—
Thou wilt never call to hate.
If the stricken dying nations
Need the utmost we can give,
Bare our veins, transfuse our life-blood,
Take our strength and bid them live.

We are rushing to the maelstrom,
Where the seething world-tides break;
God omnipotent, above us,
Choose for us the way we take.



Rev. W. R. Wedderspoon, D. D.

I WANT you, dear friends, to look with me at our adorable Lord and Master as He is sitting by the side of Jacob's well, and at those disciples who went into the city to get bread and who are now in His presence. They are offering Him some of the bread, and He does not seem to have any appetite for it, and He utters those remarkable words, "I have meat to eat that ye know not of." They could not understand Him then, but something had happened before, with which you are all familiar.

A woman had been at the well for water, and the Master had made known to her the sin cure; and the seed being well deposited, she had gone out and told her neighbors and friends of what had happened, saying: "Come, see a man that told me all things that ever I did. Is not this the Christ?" And now the Master is looking out upon the coming Samaritans; and, as He has turned, perchance He stopped for a little, He sees men in the fields sowing seed, and He gets another picture. He looks at the harvest that is to follow the seed sowing in the natural kingdom; and then, over the heads of these advancing Samaritans, he sees the great spiritual harvest that will be gathered by and by, and He uses these words: "Other men have labored and ye are entered into their labors," the truth, the profound truth, as He always did!

Our Dependence on the Past

And I am led to speak to you at this point upon Christian heritage for a little while; and I invite you to consider with me, how great is all of our dependence upon the past. You and I are living in houses that other men built. Men are tilling fields that other men cleared. When you and I consider how much we are indebted to the past, we are overwhelmed with amazement. It is a long, long way from the rude ox-goad, or the ox-cart with the goad, to the present Pullman car. It is a long way from the tallow dip to the electric light that is overhead. It is a long way from the old boats, to the palatial

Our Christian Heritage

An Address to a Graduating Class of the Moody Bible Institute

By Rev. W. R. Wedderspoon, D. D.

Pastor, St. James Methodist Episcopal Church, Chicago

steamers that make their way through the watery deep. It is a long way, but we have reached it, because other men have labored. It is a long way from the day of Plato's pen, where the little ones who were unfit, as they deemed them, were placed, to the homes for them now and the fine Christian care which they are given. It is a long way from the day when Achilles took his enemy and tied him to his chariot wheels and dragged him twice around the walls of Troy; and it is a long way from celebrating a victory in that fashion, to the time when Grant and Lee met together. We have come a long way. We have come a long way from the time when Henry Hudson spread his tent on Manhattan Island, to the present day city of New York; but we have reached it because other men have labored. And what is true in the realm to which I have but briefly pointed, is especially true in the moral and spiritual realm. How great are our moral and spiritual possessions because other men have labored! Think of your genealogy, dear young friends, you who are soon to bid good-bye to these scenes. Your genealogies! The sons and daughters of prophets and martyrs, of reformers and missionaries, of devoted men and women, moving on until this present time. We are here, enjoying all that is deposited, because other men have labored.

Tribute to Moody Bible Institute

Think, if you please, of the system of doctrine committed to us for our thought and for our study; of the great educational system embraced by our holy Christianity. Think of your mighty institutions,—and I personally am proud to be here tonight to lift up my voice for a little, also, in your presence, in this beautiful place; beautiful because of what the spiritual eye sees; beautiful because of the garments of praise, and the spirit of holiness that is about. And it is my joy to be with you here a little while. We realize what is deposited, what is our possession naturally and spiritually tonight, because other men have labored. There was such a man as Dwight L. Moody, and there is such a man as Dr. James M. Gray, and they stand for many others who have been giving themselves for the uplift of the world in the glorification of Jesus Christ, our common and adorable Lord. We have these possessions because other men labored.

Think, if you please, of our evangelism, and the achievements of evangelism. Think what has been wrought because other men and other women have labored,—and you will pardon me, when I am using the word "men," I am meaning

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both sexes. Think of what has been accomplished in the field of evangelism, as men born of the Spirit have gone everywhere to proclaim the unsearchable riches of Christ. Think also of the deposit that is our possession, now, in our hymnody. My soul was stirred as you sang the first hymn, so grandly; and then when Dr. Towner was able to lead in this great hymn, "Christ is Coming Back Again"—why, I don't wonder somebody was a little inclined to shout,—I shouted in my own soul; and I never am disturbed, thank God, by a good and genuine shout. We have something to shout about,—sure as you are living.

Dear friends, think of what is brought to you from the past, and from the labors of men and women in the past.

What Are We Willing to Let Go?

Now, for a frank and fair question, which gets right at the very core of things. How much of these great possessions are we willing to let go? It is a fair question, and I am putting it straight! How much of our great possessions are we willing to let go? I have not yet heard of a man who is willing to let any of the material possessions go, and I have gone about among busy men; I have had fellowship with men in very lowly states, and I have had fellowship with men in high states, and as I keep my eyes and ears open, and as I talk with men in order that I may learn some things, I have not come across a man willing to let go any material possessions. Have you? We do not want to give up our electric light and go back to the tallow dip. We do not want to give up our Pullman cars and go back to ox carts. Certainly not!

But, do you know, dear friends, that there are some folks who are willing to let go moral and spiritual possessions which the fathers have dowered them with! That is a present day difficulty; I know that. You and I cannot think of a young man turning away from any wealth that may be left to him. No! No! He takes his wealth, and bids his father "good-by." The tears are welling up from the depths of his being, and he goes on. The material possession is his. And he does not give it up; and yet he may be neglecting the spiritual dowry of his father. There are some folks who are telling you and me, that, well, they are sort of modernists, that everything new is true. And we are saying that everything new is not true. We are believing that many of the old things are ever new. Now, there are men who are a little touched with the spirit of Watkinson, of England, a remarkable character. If you ever heard Watkinson, you know exactly how he would speak in your hearing. Somebody said to Watkinson that a German scientist had discovered that the sun was a bubble, and Watkinson, with that little sniffler of his said: "Then, it is a wonderful bubble, if the sun is a bubble; it is a wonderful bubble. Oh, it gilds the morning with beauty and throws

light out to us all, and strength upon the world. It brightens the eyes of those who look toward the morning, and it causes all everywhere to rejoice. It's a wonderful bubble. Ah, yes, it's a wonderful bubble!" And I am here to say to you, dear friends, that it is one of the old things, the sun is old, but the sun is ever new. The stars are old, but the stars are ever new; and so our religion is old. Yes, it is old; but it is ever new, and, as we will not turn from the sun we will not turn from the old time religion; it is the power of God unto salvation to every one that believeth. Our old religion, if I may use an old fashioned phrase, I trust will never be blotted out; it was good enough for our fathers and our mothers, and it is good enough for us. The religion that you and I have espoused and love, is ever old, but is ever new, because it is ever coming with its brightness and its beauty and its glory.

Ingersoll's "Owl-Faced" Ministers

Now, these men that I have hinted at are saying to us: "You are still submitting to these old fashioned things." That reminds me of a saying attributed to that very remarkable public speaker, Ingersoll; he used to cause his audience to laugh a good deal, he did it with a great many cheap things by the way, and he used to be very fond of turning the laugh upon the preacher. I never heard him do it, but I have heard of it.

A minister told me that one of his favorite expressions was, "The owl-faced minister," mind you! Where are they? I have not seen them! Dr. Gray, did you ever see any owl-faced preachers?

Dr. Gray: "We do not have them in the Institute." And now, I am going to ask my old neighbor, Dr. Russell, the same question. "Dr. Russell, did you ever see any owl-faced preachers?"

Dr. Russell: "No, I never did." Seriously, dear friends, I do not know them. The ministers of the gospel I know are men of the sainted look.

Now, why did Ingersoll say that? It was merely to turn the laugh on the preachers, that he said: "The owl-faced preachers are still hooting the same hoots." Yes, and do you know, the people laughed! We are not ashamed to say that we are still hooting the same old hoots, because we are still blowing the same trumpet that is to rouse the armies of God to war against the common enemy. We will still hoot the same hoot of a whole-hearted and full salvation through Jesus Christ, the Son of the living God, that whosoever will turn to God in true and thorough repentance of heart, may find a Saviour in the Christ we magnify. Yes! We will.

Life a Debt to Humanity

But, we are ever finding something new; and my appeal before I come to the close of my address is that life is a great debt to humanity. Think of what has been brought to you by those I have referred to. Think of the work

of the heroes, the prophets, the martyrs, the missionaries! Think of all their labors; and now you are called to enter into their labors! Will you be true to the call? Will you bear unto others what has been passed on to you? Will you be the servants of the great King? Will you be found fit vessels for the Master's use?

I believe you will! And you and I, being of the right mind, through the Spirit of our Lord, feeling the debt of the past, realize the debt of the future, and pull ourselves up, so that we keep at our best and not at our second best, for the foe of the best is the second best; therefore, with full appreciation of the responsibility that the past brings to us, and conscious of the wealth which the deposit makes, we gladly assume the new responsibilities and bear to others what has thus been passed on to our care.

You are sowers because you are reapers. We must be good reapers ere we can be sowers. Men talk to us about sowing, sowing, sowing, but you and I have to reap before we can go out to sow. We must be before we can do; we must possess before we can impart. We must ever make a fine study of the law of imports and exports. A man cannot export what he does not possess.

The law of the past links you and me with all this wealth of deposit in the natural and spiritual realm; and, now, passing, as you have passed, through this great school, you have been fitting yourself for the great width and wealth of life. And, as you go out, conscious of your responsibilities, but also conscious of your wealth, you will be able, by the grace of God, to impart unto others what you have received.

Now, I know what the whip of duty is; I know what the lash of duty means. Duty is a stern word, and sometimes a lash is needed to drive us up to duty, but do you not know that there is something finer, and sweeter than that? It is to accept the responsibility with gladness; to accept the responsibility with the beautiful thought of privilege; and when you and I enter upon our responsibilities conscious that it is a privilege, then the joys of the Lord come in and His joy is our strength and our satisfaction. Oh, give me the open eye that I may see my privilege in Christ Jesus!

"Jimmie" The Soul-Winner

I had a meeting in a little bit of a country village, some twenty years ago, and a work of grace was going on. One evening there was in the room a man who, they said, had not been in a church for twenty years. He was a brilliant lawyer in the state of New York, and had come to visit his brother, who had lately given his heart to God. His young nephew, Jimmie, stood right beside me when I gave the invitation.

Jimmie had recently given himself wholly to God, and he was full of happiness. I was led of the Spirit to say to this dear young lad, that he should go and speak to his uncle. I said:

"Jimmie, I am impressed that if you urge your uncle tonight, he will yield to God." They were coming, seeking the Lord—it was one of those old fashioned meetings, they were getting down on their knees seeking the Lord in earnestness.

Jimmie went over and got into the pew alongside his uncle. I saw the boy put his arms about his uncle's neck; I could not hear what he said, but I afterward learned that he said: "Uncle, look at papa standing alongside the minister, and you know what papa used to be; and look at sister Mary how happy she is, and my mamma;" and then he said: "Look at me, I am a happy boy. Jesus saved me, and Jesus can save you. Uncle, he can save you tonight."

Oh, it was a nail fastened in a sure place! As the work was going on, and these men and women were seeking God that night, I saw that man arise, led by his nephew, and throw himself down at the altar; it was about 10 o'clock at night, and I wanted everybody to go, they had been there long enough. Well, he did not rise, and the others would not go. He lifted up his hand and cried out: "O my God, sixty-three years of sin! Is it possible I can be forgiven?" And his head fell. A gentle woman kept on praying off in a corner, and while she was praying, he rose to his feet, and I saw that light on his face that you have seen, and I hope you will see many times as you go on your journey. That is the elixir of life! I saw it, but I did not speak, then. This woman quietly ceased her praying; and then Jimmie's father went over to his brother and threw his arms around his neck, and the whole audience was moved.

When all was quiet, and their joy had well vented itself, I looked around for the boy, and found him around in the corner,—when I got a square look at his face, it was as the face of an angel. He, humble lad that he was, had won his uncle to Jesus Christ. I shall never forget that meeting, and the humble lad who did what he could. Just the little experience that he had, and God gave him the victory!

He was so filled with joy, that he came to my study a while afterwards and said: "I must give myself to the ministry," and Jimmie is in China tonight, and the bishops of our church tell me he is a hero; he has been under fire again and again. He began that night, when he used what he had for the good of somebody else. He enjoyed the labors of others; now he is laboring, and where is the end of it all?

"Father" Dolliver and Young Hughes

I have often thought of dear old "Father" Dolliver. He was pastor of a church in Washington; a lovable character he was, known by everybody. One Sunday he was driving, to one of his parishioners, and passed on the road, going the same way, a young fellow with a rod, and he said: "Young friend, where are you going?" "I am going fishing."

Instead of stopping to chastise him, or to

lecture him for going fishing on Sunday, he used great diplomacy and said: "Come in, and I will give you a lift." He took that fellow up in his buggy and on they rode together. He engaged in conversation with him, of course; and gradually, but surely, he came toward the great central invitation. When that young man left him that day, there was such an impression made upon him that he never shook it off.

That young man's name was Hughes; he later became a preacher of the gospel. That man had two sons who are now Methodist bishops. "Father" Dolliver entered into the labors of others who had dealt with him, and helped him to find Christ, and he helped the Irish boy, and the Irish boy has entered into the labors,—and God is honoring, and blessing those labors.

We are individual links in the mighty chain of divine influence. God help you and me to be true and not to break the link! God help us by the power of His Spirit to remain steadfast, unmovable, always abounding in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord.

Tierra del Fuego Mission

You are familiar with Allen Cornell, who went to Tierra del Fuego, and they would not allow him to land, but drove him back, and he came home weary, and worn out; but good friends, with the genuine missionary spirit gave him another chance, and back again he went to the same place. This time he landed. He labored there for a long time, and when he was dying, he had not won a single convert,—not

one; but, as he lay on his bed, he wrote, before weakness entirely took possession of him: "I have sown, and other men shall reap; and some day the sower and the reaper shall rejoice together." And so Allen Cornell passed away. He, having been the beneficiary of other men's labors, came and labored for Tierra del Fuego!

Ah, dear young heart! Let me encourage you. Cling! Cling! Cling to the grand old truths! Cling to the living Christ. Yield every member of your being to the power of the Spirit of God, and wherever you are sent, there will go forth from you blessing; and if you do not see, with these eyes, all the results you would like to see, be conscious that the reaping time is coming, as surely as He has given you the seed to sow; and there will come that day that this missionary pointed to, when the sower and the reaper shall rejoice together.

Have identity with Jesus Christ, through union of head and heart. That will give identity of purpose. That will give identity of motive. That will give identity of experience. And that will give identity of issue, as surely as Christ is Christ. Let me repeat it. Thus having union in head and heart with Jesus Christ you shall have identity of purpose, you shall have identity of motive, copying Christ; you shall have identity of experience, thank God, and you shall have identity of issue. "Other men have labored and ye," ye dear young men and women, are "entered into their labors."

May God, by His abundant grace, use you for His glory!

IF JESUS SHOULD COME ON A SUNDAY

By Mrs. Mary C. Rolofson

If Jesus should come on a Sunday,
Would He find me keeping His day,
Sacred to rest and to worship
Learning of Him how to pray?

If Jesus should come on a Monday,
Would He find me unburdened, serene,
Busy with work in my kitchen
Or making the garments clean?

If Jesus should come on a Tuesday,
Would He find me going about
Soothing the sick and the weary,
Dispelling sorrow and doubt?

If Jesus should come on a Saturday,—
It needs must be one of the seven—
Would He find me loving and serving,
Waiting for Him and for Heaven?

If Jesus should come on a Wednesday,
Would He find me cheerful and neat,
Ironing, sewing, or sweeping
But ready His presence to greet?

If Jesus should come on a Thursday,
Would He find me telling His truth
To wondering, innocent children
Or those in the bloom of youth?

If Jesus should come on a Friday,
Would He find me with friends true and
dear
Talking of things pure and helpful
Bringing them hope and good cheer;



Rev. M. E. Dodd, D. D.

THREE are, in the Gospels, five recorded public prayers of our Saviour. It is these that we wish to study here. If we can imagine ourselves in the company of His disciples, bow our heads and listen as He leads in prayer, we shall find that these five prayers, though very brief, will run the whole gamut of human need. There is the prayer of praise; the prayer of power; the prayer for peace; the prayer of permission; and the prayer of petition, or for pardon.

The prayer of praise is recorded in Matthew 11:25, 26: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

The prayer of power is recorded in John 11:41-42: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

The prayer for peace is recorded in John 17:21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also be one in us; that the world may believe that thou hast sent me."

The prayer of permission is recorded in Matthew 26:39: "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, as thou wilt."

The prayer of petition is recorded in Luke 23:34: "Then said Jesus, Father, forgive them; for they know not what they do."

There are some general characteristics of these prayers which will be interesting to note before taking them up in detail. The Lord's approach to the throne of grace is full of teaching for us. His prayers open with "Father," "My Father," "O my Father," "Holy Father," "O righteous

At Prayer With Jesus

By Rev. M. E. Dodd, D. D., Shreveport, La.

Father." In the prayer of John 17, He addresses the Father six times over. And did He not teach His disciples to say "Our Father"? Never in prayer did He say, "O God," "Almighty God," etc. Such expressions may belong to law but not to grace. Since Jesus became "the end of law" the basis of prayer is the relationship of father and child. When Jesus said, "My God" on the cross, it was not He that spoke, but the wail of the sinner whose sins He "bore in his own body."

The **brevity** of these prayers of Jesus is an instructive feature. He was very long in secret prayer, even all night, full many a time, but quite brief in public prayer. With the exception of the prayer of John 17, which was as much or more a secret prayer than a public prayer, each of the recorded public prayers can be said in five to ten seconds. May it be said that in inverse proportion as one is long or short in secret prayer so will he be short or long in public prayer?

The **posture** of our Lord in prayer. He "lifted up his eyes," "lifted up his eyes to heaven," "kneeled down," and "fell on his face and prayed." This was in harmony with all the Bible examples and teaching on prayer. Standing (1 Kings 8:22); bowing (Ps. 95:6); kneeling (2 Chron. 6:13; Acts 20:36); on face (Num. 16:22; Josh. 5:14). It is true, of course, that God does not look upon the outward part, but the outward attitude expresses the inward condition. And Jesus' heart was in such a state of reverence and devotion that an upright position in a comfortable seat would be utterly foreign to His whole spirit of prayer.

The Prayer of Praise

The word, *exomologeomai*, which is here translated, "I thank," is used eleven times in the New Testament. Eight times it is translated "confess"; one time "promised"; twice "thank." It means joyful and cordial and full concurrence in the divine will—"I assent to thee." "The thing expressed is adoring acquiescence, holy satisfaction with that law of divine procedure about to be mentioned." (J. F. and B. Commentary.) It is the same as Luke 10:21, "Jesus rejoiced (exulted) in spirit." It is "giving visible expression to unusual emotions." There is no lifeless mechanics or cold blooded formalism in this prayer. It is the up-bubbling fountain and outgushing spring of devout gratitude and praise. The times of Jesus, as even our own, greatly needed that the lost art of praise as an element of prayer, as indeed of all worship, should be restored. Prayers of pleading and

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petition and promise are prominent. Only one out of ten returns to praise.

We are divesting our public worship of the element of praise; we exhort to service, plead for righteousness and storm against sin, and perhaps none too much. But the other we should not leave undone. We sing ditties, and waltzes and ragtime, and are bored by the old hymns of praise which express the deepest and sincerest sentiments of sound souls.

That we might learn in this school of prayer with our Lord, how to emulate the example of Him whose first word of His first recorded prayer was an anthem of praise, and who taught His disciples to say, first of all, "Hallowed be thy name."

Jesus thanks the good Father here for two things—for a concealing and a revealing. Spiritual truth must be withheld from "speculative philosophers and sharp witted men," "the wise and prudent," lest like the swine fed upon pearls they turn and rend you.

But the highest note of praise and thanksgiving may be struck for the revealing of this same truth "unto babes." Babe-like men and women, those of unassuming docility, of simple faith and teachable minds who are willing to "hear what God the Lord will speak." Such was John Stewart, and such was John Jasper, the old Southern slave who became the mighty preacher, and many a simple-hearted country deacon upon whose souls there often burst the profoundest truths.

The Prayer of Power

This prayer prevailed in power to the raising of the dead. "Thou hast heard me and thou hearest me always." How wonderful that one can say this. The Father's ear is ever open to the cry of His child. "His ear is not heavy that he cannot hear." Amidst all the babel of confusing noises, which go up from the earth, none is so clear and distinct to the Father's ear as even the faintest whisper of His child in prayer. No real prayer ever goes unanswered. If one does not get what he asks it is because the infinite wisdom of the Father knows it is not best and the real prayer has already said, "thy will be done." Therefore, the prayer is answered one way or the other. Jesus could say, "thou hast heard me," because in faith He already had what he had prayed for and now He only asks and awaits the manifestation of what He had.

Jesus could say, "thou hearest me always," because His prayers were God-centered, unselfish. "A self-centered prayer ought to make the lips dumb." "Ye ask and receive not because ye ask amiss that ye may consume it upon your own pleasures" (James 4:3).

The unselfish, God-centered, definite prayer of faith is "the one power on earth which moves heaven." It is omnipotence let loose on the world. And the feeblest saint may possess it. An old woman standing upon the crowded corner of the street lifts a pale, weak hand toward the oncoming car and all the mighty machinery of that car and all the currents of electricity charging through it are brought into subjection to her will. It stops and starts at her command. A little child climbs into the lap of her father, the great engineer, as he sits in his office. At his direction she touches a tiny little button on his desk and miles away Hell Gate is blasted out. Prayer is the saint's most potent instrument.

The Prayer for Peace

In the midst of this most wonderful prayer of John 17 are these verses in which our Saviour prays for oneness among His people. This prayer was not only for the immediate apostles and disciples, but "for them also which shall believe on me through their word." The end of this prayer is, "that the world may believe that thou hast sent me."

Yea more, "that the world may know that thou hast sent me."

Just as the Father and the Son are one, one in their thinking and planning and purposing, so the Saviour prays that His people may be one. It is the dwelling together in unity that is so good and pleasant for which He prays. No union but unity. Not one but oneness. What a glad good day will burst upon the world when that prayer of Jesus shall be fully answered! And it shall be for "thou hearest me always."

Our Lord looked down the long vistas of time and extended this prayer to twentieth century Christians. Should we then help or hinder this prayer? What should be said of one who hears a prayer in his own behalf and goes straightway to defeat the answer to that prayer?

It is "I in them," "Christ in you the hope of glory," and "thou in me," which shall produce the unity. There is much more of this unity now than many are willing to admit. Those who confess Jesus as Lord and rest their souls for time and eternity upon His finished work are bound in bonds of indissoluble brotherhood.



First Baptist Church, Shreveport, La.

This ground is also the only hope of a universal brotherhood. All other brotherhoods are founded upon artificial and temporary ties.

It is here that capital and labor, scholarship and ignorance, can meet upon common ground in oneness of experience, in oneness of faith, hope and love. "The ground is level at Calvary."

The Prayer of Permission

The load of the world's sin pressed Him to His knees in prayer. Then getting heavier, "He went a little farther and fell on his face and prayed." Was ever soul so pressed and did ever such cry rend the heavens?

Mark's record of this prayer indicates that Jesus went back to the sacred mother tongue and said, "Abba, Father." It is the language of childhood's holy hour. He climbed upon the good Father's knees, and in tones of tenderest accent said, "Dear Papa, if it be possible, let this cup pass."

Did Jesus shrink from the Cross and seek to evade it? No, not for once. For this purpose came He into the world. And with the courage of the Lion of the tribe of Judah He marched right up to it. If this were the fear of physical pain and death, then "Christ would have been lacking in the courage and faith of an ordinary martyr."

But His permission of the divine will is the principal point here. "Not as I will but as thou wilt." This is not a passive resignation of submission to the Father's will as though it were a hard thing to be borne, but it is a positive committal of Himself to that will as the best and most joyful thing. Christ's sufferings and death were all voluntary.

Is not the occasion of which it is written, that "in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and was heard in that he feared" (Hebrews 5:7)? "He filled the silent night with His crying and watered the cold earth with His tears, more precious than the dew of heaven or any moisture next to His own blood that ever fell on God's earth since the creation."

The Prayer of Petition

"Father, forgive them." Not even the agonies of the Cross could prevent Him from praying nor could the cruelty of the crucifiers stop His intercession in their behalf. Did ever hearts conceive such cruelty or hands execute such crime as is found in Christ's crucifixion? His enemies are gloating in their glutinous glee at His death. The storm rages around the Cross, the howling mob, the darkened sky, the rent veil of the temple, the torn earth tell of distraction and confusion. But in the midst of it all one clear, calm, sweet voice is heard, "Father, forgive them," the sweetest words that ever fell on human ears, the words of forgiveness.

"They know not what they do." How could they? They did not know how God would turn this their wrath to the praise of His grace. They did not know how God would bring out of this great ill the world's greatest good. But He has.

The Disciples' Prayer

These prayers of our Saviour have a striking correspondence in the prayer which He taught His disciples. In each one of His prayers He has addressed the "Father." Now, He teaches the disciples to say, "Our Father," your Father and mine. The prayer of praise finds its counterpart in "Hallowed be thy name." The prayer of power in "Thy kingdom come." The prayer of permission is echoed in "Thy will be done," and the prayer of petition in "Forgive us our trespasses."

In all His teaching by precept or example on the subject of prayer, the Saviour nowhere intimates that it is a mere state of mind finding its chief value in its reflex influence. But every indication, suggestion and implication is that prayer is the most real, the most vital, the most wonderful thing in this world. What shame and sin in our neglect of it!

"True prayer is not the noisy sound,
That clamorous lips repeat,
But the deep silence of a soul,
That clasps Jehovah's feet."

"ALL FOR THE BEST"

By Miss Bessie M. Leggett

Yes, our Father will give the "best,"
But what will that "best" be?
We weakling mortals ever choose
The distant view to see.

With Hope we beckon Fame, Love, Wealth—
They seem afar to flee—
One day as Hope is leaving us
We come upon the three;

For Fame and Wealth and Love are here
Within a home's dear walls,
Where Love makes Fame and Wealth to be
Her cheerful, busy thralls;

On missions fair of kindly deeds,
All simply, gently given—
Of earth's "best" now we surely taste
And just a bit of Heaven.

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The Book of Job—A New View of Its Origin and Significance

By Rev. J. W. Thirtle, Ph. D., Associate Editor, "The Christian," London, Eng.

[An Address Given at the Moody Bible Institute, of Chicago, and Stenographically Reported.]

THE book of Job is full of charm, and it also has a subject of wide discussion. The theories as to its meaning are legion, and the questions that have been variously answered have included such as these: Was there ever such a man as Job? Who wrote the book of Job and when was it written? Is the book as we now have it in its original shape, condition and size? In other words, has it been abbreviated, enlarged or otherwise brought under editorial treatment as to its substance? The answer to the last question depends upon the time of writing and general character of the book. Whether Job is a narrative or a novel makes all the difference in dealing with inquiries as to the critical integrity.

Job appears on the scene as a rich man but pious, "one that feared God, and eschewed evil." Suddenly, however, he is stripped of his wealth and of all his children, and when thus prostrated with domestic calamities he is laid low with a loathsome disease which threatens his life. There has come to visit him a number of friends, to comfort him and explain to the best of their knowledge the shocking experiences of the sufferer. They make many speeches which afford him no real comfort. On the contrary, they produce great indignation on the part of the sufferer as they suggest that the diseases are sent by God in punishment for sin. Unwilling to admit this Job maintains his integrity and argues for his righteousness. He declares himself not the kind of man his friends suppose. He declares that the trials which have been visited are undeserved.

Then Elihu comes to reason with him, and Job appears before us in another state. In a spirit of humiliation he is led to admit that after all the Almighty has done all things well. He now acknowledges the chastening hand of God. Moreover, the righteous sufferer then has the extraordinary privilege of interceding with God on behalf of his unwise, uncharitable and misguided friends. So at the last there comes a time of blessing in which Job enjoys God's favor far more than before.

Another survey may be taken. First, the prelude in prose. Here we learn some things about Job. Here also his friends come on the scene, in the first two chapters. Then comes the poem which opens with Job, setting forth his complaint and cursing the day of his birth and desiring death rather than life. A debate follows when the problems of Job's suffering are discussed. The question at issue is, How is

it that a man conspicuously righteous should be treated by God as if he were a great sinner? The question first asked is not one of suffering merely, but of suffering of a special kind, of a righteous man who expected to be immune from such treatment, such as was fitting for sinners.

Another of the theories is of the six utterances comprised therein, one by each of his (three) friends, and all replied to by Job. After these speeches, a bystander, Elihu by name, seeing Job's suffering is indignant at the failure of his friends to answer his complaint, and comes to silence his reproaches.

Later comes prosperity (42:7-17). This, like the prelude, being in prose, gives a description of how Job having been graciously accepted of the Lord is called upon to intercede for his unrighteous friends, who in turn are accepted for his prayer. Thus the hero of the story is given prosperity double that which he previously enjoyed.

A Synonym for Righteousness

Now, in a sense there may have been many Jobs, yet certainly there was never another such man. That there was a man, is the familiar formula with which the book is opened. So Job died, is the pitiful conclusion of the wonderful story. The narrative, as you read it, appeals to you as such that no mere correspondent or observer could have written. Such authors are not allowed in the courts of heaven, and you recall that in chapters one and two things are recorded that took place in the courts of heaven. No such narrators get exclusive rights in regard to speeches delivered by the Almighty. This story of Job is a great performance about a great man whose name is common to Israelitish history as a synonym of righteousness. The prophet Ezekiel names Job with Noah and Daniel for righteousness, and James names him for his patience. "Ye have heard of the patience of Job."

Leaving for the present the question as to when the book was written, we note one or two distinct features. First, this book is not the story of an Israelite, but rather the story of a man who lived in the land of Uz. This is of the utmost importance. It is safe to say that there is no reference to the Mosaic institutions in the book. What is the reason? This subject was not one of the chosen people. Where was this land of Uz? Though this question is not to be answered, it is satisfactorily defined in the literature of which the book of Job is a part, the

literature of Israel. Look at the Lamentations of Jeremiah (4:21), where you read: "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz." Uz is peopled by Edomites. It is a technical description and indicates the tribes living in the land of Edom, Moab and Ammon. Job is called the greatest of all the children of the East. These people also are called the children of the east in Isaiah 11. Note too, that here lived Midian and Amalek, descendants of Edomites and Amorites, mentioned in Judges and Ezekiel. The names of the friends of Job all correspond to the places from which they came and all point in the same direction. The Temanite, Shuhite, Naamathite, all these are regions that speak of Edom, Moab and Ammon. Far from the land of privilege, away from temple or tabernacle where the glory of Jehovah was enshrined, was one who, though a stranger to the covenant of promise, was the best worshiper of the God of Israel! It is of such an one that the book before us speaks. Here to an Edomite, a nation whom Israel hated, among the seed of a wayward Esau, Jehovah had made Himself known!

For Israel to learn a lesson from the Edomite was a discussion of a later time, when from the lips of the Lord Jesus Christ the conduct of a compassionate Samaritan was pointed out to the Jews. Not a true and honorable son of Israel was he, but rather one of a destitute community, yet God had wonderful dealings with him. Hear his words, see his tears as he reproaches and confesses, and mark well the issue of the terrible experiences through which he passed. How will it fare, think you, in trial and temptation with Edom who fears God and keeps His commandments? The case of Job shall show. Before the flood as we learn there was a righteous Noah. In the days of the captivity of Judah there was a faithful Daniel. In the outside world, in the wayward children of the east there was an upright Job. It is the prophet Daniel that braces the three names together in the words of Ezekiel.

Job's was no ordinary trial, for he was smitten with sore boils, from the sole of his foot unto his crown. The disease was a form of leprosy, a malady from which the righteous in Israel, and truly no less the righteous outside of Israel, if they could be found, expected to be immune. The sufferer flings himself down among the ashes, with a potsherds to scrape himself. Could the case be worse? The disease brought a stigma upon Job and his family; isolated him from those he loved, and those who had previously held him in honor now regarded him as one to be scorned. In his earlier trial Job supposed God to have taken away the good He had added to him as a man, and that is considered not a sin. Now, however, he bows beneath the visible hand in more sad and shocking experiences. Groaning beneath this enormity of evil he said, "We receive good at the hand of God,

shall we not also receive evil?" In all this bereavement Job sinned not with his lips and let no single criticism against God escape him. Thus we see he was a worshiper of Jehovah, one who trusted God outside of the elect nation of Israel. But the woes came, and those woes culminated in a leprosy of a true, repulsive kind, in which state the sufferer became weary of life and longed for death.

The third matter of supreme importance is the language employed by Job in maintaining his integrity: his answers to his friends in their attempt to explain his trials. In the case of Bildad that he should not take his sorrows so seriously; in the case of Eliphaz that his woes were excruciatingly severe and such as he could not expect to escape; in the case of Zophar that he was enduring no more than his sin deserved. All these suggestions, as you well remember, were offensive to Job as a faithful servant of Jehovah. No other man had been dealt with as he had been dealt with, even known sinners escaped such a fate as had befallen Job. He repudiated with vigor the idea that there was in his life sin that could account for the terrible disease of leprosy that had come upon him. He declared himself to be righteous.

He imputed to Jehovah a disregard of his integrity. This was his own explanation of his trials. "God," he said, "hath taken away my judgment." The word was not spoken in wisdom, and as Job himself confessed, he uttered things which he understood not. In other words, he was saying that the Lord had perverted judgment and done him a wrong. It is clear that Elihu when canvassing Job's addresses said, "Job hath said, 'I am righteous but God hath taken away my judgment.'" God, that is to say, "hath denied me my due as a righteous man, and given me instead the due of a sinner." The point of Job's complaint is here crystallized—He "hath taken away my judgment." Whereas God had smiled He now frowned, instead of protecting His servant He had given him into the power of Satan. "Go and do this thing to my servant Job."

Thus we find Job to have been virtually a proselyte of the Mosaic religion. Not for him was there temple or tabernacle, but in his own land he had worshiped Jehovah. It was not clear to him that his family was with him, for you will remember in the first chapter, he offered sacrifices for his sons for "it may be my sons have sinned, and cursed God in their hearts." Certainly his wife was not with him; she said: "Have done with this God, curse God and die." But Job answered her, "Thou speakest as one of the foolish women speaketh," that is, as one of those dwelling in heathenism, the darkness from which he had been delivered in coming to a knowledge of the wisdom of God.

I find him to be not only a righteous man but conscious of his righteousness, and at the same time smitten with a disease which in the

Israelitish mind was regarded as judgment for sin—sore boils, the awful disease of Egypt that was inflicted in this case by the adversary, Satan.

The Book Written to Order

So we have before us a great and good man in a sad state, and as we think of him another question arises, the literary question, and with this we proceed to unfold our theory.

In the land of Uz. An Edomite. How comes such a story of such a man in the literature of the elect nation of Israel? There is nothing else of the kind in the literature of the Hebrews. The Old Testament is substantial in the constitutional history of Israel. To that history there is prefixed a section setting forth the beginning of the nation, the generations of the patriarchs, and in turn the generation of the heaven and the earth. There were the prophets and the Psalms, and with reason, for in the old times the temple as well as the palace was under the control of the king.

This fact being understood, we are within reach of an answer to the question, How comes the story of Job; the man who lived in the land of Uz, in the Old Testament? The answer is, that it was written for a purpose and written to the order of some king. In ancient times all writing was done for rulers, for kings, for princes, and this fact is of special significance in studying the book of Job. It has been the custom with expositors to deal with the book as man would deal with some author seeking fame or money. There is no evidence that such a speculative spirit was cultivated in the east in ancient times. Truly, there was no such thing as book circulation as we know it today, and we find no trace of the authors expecting wealth or reputation by means of writing or through literary undertaking. The kings of Judah surely were not behind those of Nineveh, Babylon, etc., in this respect. Look at the fifth of Ezra and the thirty-sixth of Jeremiah, and realize once more that there was in Jerusalem a royal library in which books were stored after they had been written, in which books also were copied and continued their usefulness when by reason of age they might have otherwise gone to pieces. In ancient Jerusalem we must realize that we have such a work as the book of Job and there must be a specific and concrete occasion calling for it. Should the story of this wonderful man be told? There was in fact a moment when the story required to be told. Some one gave the command and some one executed the order. This fact being assured, we ask in what period was there a call for such a book. What king of Israel, or of Judah, would receive instruction or encouragement from such a narrative, such a grandly told narrative, such a parabolic narrative as this story of the man that lived in the land of Uz?

How shall we reset the situation? If not constituted by the order of some king, by whom was

it produced, and in whose reign did it find its place in Jerusalem and the facts come into the constitution of the history of Israel? The answer is that in one of the greatest experiences of one of the greatest kings of Judah there was an occurrence which would surround the story of Job with all the significance of a court document.

We seek a king who, like Job, was afflicted with leprosy. We seek a king whose righteousness had been taken away, disregarded; one who like Job was brought to the gates of death and then raised to life and prosperity. Such an one we find in Hezekiah of Judah. That great man, faithful servant of God, was sick unto death, and he had a boil, a boil which comes with the disease of leprosy. This was the stroke of God, from which no one could be healed. Read what the king says in Isaiah thirty-eight. To be so afflicted was regarded as coming under the divine displeasure.

King Hezekiah the Object of Comfort

Hezekiah was smitten at a critical period of his life. Job had lost his children. Hezekiah had no child. See the wiping out of the family of Job and see the going down of the son of Hezekiah, with no one to succeed him on the throne of Judah.

But timely comfort was ministered to Hezekiah. Isaiah the prophet had stood at the right hand of the king. It would seem that more was done than merely to speak words of consolation and apply a plaster. The king was told of another sufferer, whose case was a thousand times worse, a thousand times more serious, but to whom, owing to his personal righteousness, a complete recovery was given. How was the lesson taught? A lesson may be taught in many ways. But see, the king had a boil. Job was smitten with boils from the sole of his foot to his crown. The king had walked before the Lord with a perfect heart and had done good in His sight. Job in like manner was upright, feared God and eschewed evil. The facts exhibit contrast as well as similarities. The man with one boil was of the chosen nation, the house of David to whom God had made a covenant which could never be set aside. The man stricken with sore boils from his head to his foot, was of the people outside of the house of Israel, who were in fact under the righteous execration of heaven. The lesson is obvious. If the Edomite because of his righteousness was indeed brought out of his trouble, then surely also would Hezekiah, the one whose right hand Jehovah held, be delivered, and made to stand and be blessed more at the end than at the beginning. Cut off in the midst of his days, Hezekiah must be raised up (Isa. 38). Not only was his recovery assured because of the covenant of David, but also because of the faithfulness of God in that even the righteous one may be healed.

Here is the pith of this story, and thus the object of the book of Job is not to expand the mystery of suffering in the abstract, but rather

to expand the inscrutable ways of God, whereby a man, true and firm in piety, may be treated as a sinner, become a victim, in fact, of God's trial, such as seemed to imply rejection of heaven once and for all. That truly was equally the case with king Hezekiah. Though a righteous man he was brought face to face with death, with no successor to the throne. Now, however, the dynasty was to come to another, "Set thine house in order; for thou shalt die, and not live."

What was the meaning of the trial? That the king was suffering that which was due to his nation, suffering for their good. Hence, there would be unto him at the latter end a large blessing. It was so in the case of Job whose intercession for his friends was accepted of the Lord. It would prove to be the same with Hezekiah. Because of his experience God would justify many sinners. Hezekiah was a saviour of his people. We found this to be distinctive of Job's complaint, that God had taken away his judgment. Equally is this true of king Hezekiah, if not in words from his own lips yet in the explanation of his experience as given by the prophet Isaiah. We recall his words: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" (40:27).

A Messianic Type

Again, when you come to bring alongside of this experience that great part of Isaiah, which in modern thought has been divorced from the experience of Hezekiah altogether, but in which I am persuaded we must see in the first instance reference to Hezekiah's experience, typical of the great Messiah to come. In the fifty-third chapter there are words, quoted in the New Testament with reference to Christ, which I suggest are equally clear in their initial application to Hezekiah. "From prison and judgment he was taken away." We read in the quotation, "In his humiliation his judgment was taken away" (Acts 8:33).

Dr. Davidson says a similarity between the servant of the Lord and Job is striking. "My servant Job." "My righteous servant," in Isaiah. Both are afflicted in such a way as to appear to beholders to be smitten of God; both are rejected and submitted to mockery; both are restored, and glorified and received a double blessing, as they both continued faithful, assured that He was near Who would justify them. How does this come about? Simply because in a larger sense all these things point to the Prince of kings, to the Messiah our Lord.

The book of Job and the second part of Isaiah agree, as Dr. Davidson pointed out. So also does the experience of Hezekiah agree with that of Job, if not in measure certainly in type. There are other points of correspondence between Job and Isaiah. The writing of Hezekiah when he was sick is given in Isaiah thirty-eight, having a likeness in many points to the book

of Job, and also with the language of Job, chapter fifty and onward. "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." It was so with Hezekiah and none the less with Job, their days prolonged, so that children were given to him in place of those he lost.

So we find this book of Job to have been written for king Hezekiah, for his encouragement in a time of great contradiction, to show him that by intercession of his living Redeemer, though his skin might be destroyed through disease, yet in heaven he would stand healed, and in newness of flesh should behold his God.

In conclusion, the book itself cannot be wisdom literature as has been held for some years. Wisdom literature implies instruction of an abstract character, including the historical condition and circumstance. From first to last, however, this is a concrete setting forth of an illustrative case, that of Job, designed to furnish for another, that God shall grant to righteous men, devoted to His service, a happy issue out of trouble, sorrow and temptation. If this was the assumed case with an Edomite, then certainly it would be beyond question with an Israelite indeed, a son and descendant of David. So we find this wonderful book to be a biography, to show how by divine rule good may be brought out of evil, and that temporary suffering on the part of good men may be made to redound to the blessing of God.

PEACE HYMN OF THE REPUBLIC

[From "The Grand Canyon," by Henry van Dyke. Charles Scribner's Sons.]

O Lord, our God, Thy mighty hand
Hath made our country free,
In all her broad and happy land
May worship rise to Thee—
Fulfill the promise of her youth,
Her liberty defend,
By law and order, love and truth
America befriend.

Oh, suffer not her feet to stray,
But guide her untaught might,
That she may walk in peaceful day
And lead the world in light;
Bring down the proud, lift up the poor,
Unequal ways amend,
By justice, nation-wide and sure,
America befriend.

To all the waiting land proclaim
Thy gospel of good-will.
May friendliness and helpfulness
In every bosom thrill.
O'er hill and vale, from sea to sea,
Thy holy reign extend,
By faith and hope and charity,
America befriend.

— "New York Times."

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Russia as a Mission Field

By Rev. N. F. Hoijer

(An Address in the Moody Tabernacle, Chicago, October 31, 1916)

AM very thankful for the privilege of speaking to you today of Russia as a mission field. Russia is the largest country in the world, more than four times as large as the United States. It has 182,000,000 inhabitants. The population increases by births, and the birth rate is three million every year. So that the yearly increase on subtracting the death rate would be about two million seven hundred thousand souls. Russia has increased in four hundred years by territorial conquests at about the rate of two hundred and forty square kilometres (one hundred and sixty square miles) per day. With such a population and such country the world will have to reckon whether they like it or not.

Russia is the royal road for the gospel to reach the Mohammedan and heathen nations. The strongest Mohammedan and heathen population of the world is in Russia and on the borders of that empire. On the other hand Russia is the royal road for the Mohammedan and Pagan population to reach Protestant Christianity. Who will first make use of that royal road—the Christians to reach the heathen, or the heathen population to reach the Christians?

To this day the Protestants have done very little to bring the gospel to Russia. They have only done a little scout work or pioneering work; they have only skimmed the surface. Very often the result of that work has been that those pioneers have returned and said, "It is impossible to do anything. The doors are closed in Russia. There are many other places where the missionary societies are welcome and where the doors are open." And so Russia has been forgotten in the preaching of the gospel century after century.

At the same time the Russo-Greek Church made grand efforts to bring the Protestants living in countries conquered from Protestant powers into the Greek Church. Swedes who are here present, know that Russia possesses vast provinces conquered from Sweden, provinces larger

than the land which Sweden now covers. In those provinces are living millions of Protestants who have enjoyed the blessings of the gospel for centuries together with the population of other Scandinavian countries. It is from that population of Protestants that the Greek Church has gained tens of thousands of souls who have joined the Russian State Church.

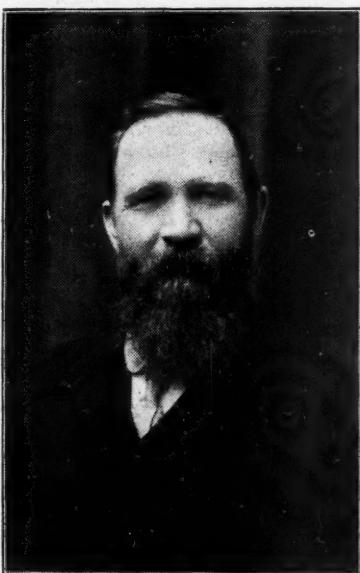
I do not need to say more about this, but if you think ever so little you must understand that if this state of things continues then not only the Protestants in the Baltic Provinces but also the people of Finland, in our old Sweden, in Norway and Denmark, will land in the Greek Catholic Church. It is the natural consequence of the carelessness and indifference of the Protestant people who neglect their duty to give the gospel to the Russians.

Menaced by Mohammedanism.

But I will show you a more striking and awful future than that. In the Province of Russia bordering on the Mohammedan and heathen countries are living millions of people belonging to those cultures. According to the statistics of the Mohammedans living in Russia, there are thirty million of them in Russia, and those Mohammedans are making a

very energetic propaganda on the Russian Church.

Some years ago we had an evangelical conference in Stockholm which tried to have the Evangelical Church awake to the duty of bringing the gospel to Russia. We had delegates there from Germany, England, Denmark, Norway and several places in Sweden, Russia and Finland. From Finland we had two professors of theology who are interested in the evangelization work of Russia, one of whom gave an address which awakened much interest among those who were present. In this address he showed that the Mohammedans were making such a propaganda in the Russian Church that hundreds of thousands of the people were going over



N. F. Hoijer

to Mohammedanism, and that wealthy Mohammedan merchants were offering tens of thousands of roubles for circulating Mohammedan literature. This was spread among the population, even among the people of Karelen and the people living in Finland.

In 1905 a measure of religious liberty was proclaimed in Russia by the imperial manifesto. According to that proclamation fifty people who were of the same religious conviction were allowed to form a religious body of their own and then the government would give them the right to exist as a congregation, but they had not the right to make any proselytes. This seemed to promise much but the results of it were not so far-reaching as we thought.

We, who were in Russia at that time, thought that the evangelical societies in the world would send missionaries to Russia and enlighten the people. Indeed, several evangelical churches sent some pastors or churchmen, and these brought about divisions and separations among those evangelical Christians who had come to the light in the time of persecution. Now that Protestant population began to be divided on doctrinal points that they had not time to consider during the days of persecution, and did not even know before. Thus the edifying and progressive work to convert the people to Christ was weakened and undermined by these divisions. But the Mohammedans and Buddhists were continuing their mission work in Russia.

In 1909 the Russian government showed statistics for four years or for the time since the religious freedom in Russia was proclaimed, to the effect that there had been a new exodus from the Russian Church to Mohammedanism to the extent of fifty thousand souls and three to four thousand souls had been converted to Buddhism.

When I was on my journey to Europe I traveled through to St. Petersburg (Petrograd) where there are the most magnificent cathedrals and churches. Among these I saw a new structure which reminded me of what I had seen during my travels in Central Asia. I inquired from my friend what that building was and he said it is the new Mohammedan mosque. "Yes," said my friend, "not only a Mohammedan mosque but they are also building a new Buddhist temple." All this with those splendid Greek Cathedrals on the ground which formerly belonged to Sweden, and where the first place of worship which was built was an evangelical church. Is there any need for showing you that the Mohammedans and Buddhists are on the aggressive and that their tide is rising to the West?

It is important that the Christian countries in the West should be aware that they are exposed to the danger of being overflowed by the tide. Then I ask you, where are we, the old people, the old nations, who were the first

flourishing nations under Christianity? Where is Syria, Armenia? Where is the Christian Orient? Where is the splendid Byzantium? For many centuries all these civilizations have been flooded by the barbarians from the East.

You have heard about Attila the Hun, you know about Ghengis-Khan and Tamerlane. These were the three great leaders of the main invasions of those barbarians on the West, who came over the Christian world, and now-a-days those people of central Asia are quite as dark and primitive as they were five centuries ago. It is from these uncultured people of central Asia that Russia is recruiting some of its cavalry regiments that are being sent to the war. Russia has long ago conquered all these countries of Siberia and central Asia and the Caucasus and now she is training them to be soldiers with all the armament of our time.

The Bright Spots

It is good to remember that if we forget our duty in this time to bring the gospel to the peoples of the East it may go with us as it went with Armenia, Syria and Byzantium. There the Christian civilization was swept away by the flood of the East.

But you will ask, Is there then no light or bright spot on all that picture of darkness? The Lord be praised, there are some bright spots. If these did not exist, we would not be here today. During all these great persecutions of the evangelicals in Russia there were men who did not count their lives dear as a sacrifice for Christ and the gospel they confessed. Hundreds of Christian brethren were banished to Siberia, others had to leave their country and go abroad because of persecutions. For the last few years, previous to 1905, there were about a thousand Christian believers who had been so banished.

Now God used other means to bring about His purpose. He has all power in heaven and in earth. Now was revolution in full swing in Russia, and there arose so many robbers and political agitators, that there was not prisons enough for them, because the prisons were full of religious propagandists. It was not only the evangelical workers who had been put to prison, there were also Mohammedans, heathen "old-believers" and others.

What was now to be done? There was only one way out of the difficulty. To let those people free, because they were not so dangerous for the safety of the lives and of the property of the people. It was then that the government gave out a new law, according to which all people who had been put to prison for their religious profession should be set free. And now the prisons had place for murderers, revolutionists and such like.

In this time of anarchy the government was occupied with something more important, and

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it had no time to persecute the evangelical movement. It was then that we convoked an Evangelical Conference in the South near Crimea, and we wrote to all evangelical people in Russia scattered in all provinces. Then it came to the light that God had blessed these evangelical people.

There was something peculiar about these people so that we would in vain search in other countries anything that could parallel it. There were one thousand Christians from different parts of the Empire, from Siberia, Bessarabia, the Caucasus and central European Russia.

It was at this conference that the Pan-Russia Evangelical Committee was born. We were instrumental in starting that Committee and it took for its aim the evangelization of Russia.

So that this Committee helped to send again

Then we told the conference that we had no means of communicating with the Christians of Europe and America, because no publicity was allowed by the government at that time. Then our Russian friends said, we must now do something ourselves to let the people of Europe and America know about this work. So they appointed a delegate and sent him to Europe and America and this commission fell to my lot.

From that time I have been traveling through the greatest part of Europe and North America. I have been in seven European countries and I am now on my second trip to America. The money that is being collected through my work, is being sent to Russia to support people who in the former times were put in prison for the sake of the gospel, but who were set free in 1905. We have seven men in gospel work in Russia,



The Palace of Tsarkoe Selo, the Favorite Residence of Nicholas II, Near Petrograd, Russia. The Czarina Turned It into a Military Hospital, She and Her Daughters Acting as Nurses There

about and in the field Russian men who had preached the gospel in the days by-gone, and had been committed to prison. Some of them had served their term in prison twenty-five years, some twenty and some fifteen years.

What did we find now? We found that the government through its persecution had brought about a missionary institution that was to break the trail for the evangelization of Russia.

I will tell you that you have not one missionary institution to be compared to that institution arranged by the persecution of the Russian government. This institution consisted of the Russian prisoners. We found out also that we had more people to send out than we had means to send. And then our friends in Russia said, Why do not the evangelical people of Europe and America help in furthering the evangelization of Russia?

who are supported by these means.

Now to conclude, if you would like to do something for the Russian people you can begin right here in this city, where there is a Russian population of thirty thousand, and two Russian friends who in their measure, are helping to extend the kingdom of God among them.

Our duty and privilege is to ask God for help in this need and to tell it to God's people.

Christianity in doctrine is union with Christ. Christianity in experience is realization thereof.

Christianity in practice is manifestation thereof.

If doctrine only, it leads to Antinomianism. If experience only, it leads to enthusiasm. If practice only, it leads to Pharisaism.

A Printer Student in China

By Allan M. Cameron

[The following is a brief account of some of the blessings of twenty-five years in the interior of China, given by the Lord to one of the older Moody Bible Institute students. It shows how true is God's promise in Philippians 4:19, and how rich and continuous are His grace and dealings, even with a poor printer, untrained in the schools of the world, and with no means of travel but two feet.—Editors.]

WHAT blessed times we had been having in the old Institute days with dear, saintly, humble A. J. Gordon, of Boston, taking us through "Redemption" from Genesis to the end; with that burning and shining light, D. L. Moody, to talk to us, and encourage us to go on for God; with instructive and inspiring addresses and lectures from our dear Dr. Torrey, Professor Moorehead and others, and with a never-to-be-forgotten talk on Africa and the faith life by missionary Richards of Banza Manteka! Praise God for it all, even for the poverty which led to the abandon of faith and

hands will blunder. This led, however, to a Christian doctor, and through that to his home, and free room and board till I left; and the good doctor and his wife have been fast friends of the work these twenty-five or more years! Second, some dear friends, also poor students, got wind of my intentions, and a few days before I finally decided to leave, handed me an envelope which I found on opening to contain over twenty-six dollars. This was an enormous gift under the circumstances. Other offerings rapidly came in, and I found God would not have me walk. Dr. Torrey secured half rate on the railroad, and in a short time I was delighted to find myself for



Chinese Cottage Occupied by Mr. Cameron

thus His own opening to come to the Institute after a five hundred mile walk Chinawards! Here we found more of His riches, learned to love His Word more, and became determined, at all costs, to pursue the course in life He had marked out.

Lime in the Eye

Being poor, like other students, then and since, the time came when but ten cents remained, and then the breaking of a lamp chimney took that. Now the Lord had to work, as I was at an end of myself—good position. I asked Him about it, decided to myself to start walking again, and left it with Him. Before I could leave, His wonderful provision appeared in two blessed ways: First, in helping Brother Merton Smith and others at Clybourn Avenue Hall to calcimine overhead. Some lime fell in an eye instead of going to its proper place on the wall. Green

the first time viewing the broad Pacific ocean. But how to cross this pond!

Missing the Steamer

At Portland the steamer agent told me the Strathnevis would sail soon from Seattle. I thanked him, but found I had insufficient for this boat, so left it with the Lord, returning to the kind Christian home. Soon a freighter, the Asloun, of a new line, came in, and the young and inexperienced agent sold me a passage in the Japanese steerage for only \$30 to Kobe, Japan, contrary to all steamer regulations. Thus the Lord broke their rules for His own!

We sailed in due time, but got in a severe storm from Honolulu to Japan, were delayed days on our route, and on arrival heard that the Strathnevis had not been heard from. Arriving in Shanghai later, word came that she had been found, with tail-shaft broken, and was being

towed back to the port of departure.

Having God with us for months, we were able to go on.

These months over the Province of

reached the great cities with the two provinces.

After the Province of to settle in Hunan, foreign and appeared of the g

Soon need was of good made.

of shop or could the small Tracts, thrown

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towed back to Portland! So it was again found that "all things work together for good," even to the getting of lime in the eye, and missing a steamer sailing.

A Black Empire

Having a light pocketbook, and lighter heart, God wonderfully led here, first in giving me ten months' free language training by dear J. Hudson Taylor in his school at Nanking, and then to Bible work under the American Bible Society in Kiang-si Province, having about a dozen Chinese colporteurs, or book-distributors, to assist me.

These long tours in Kiang-si, and a looking over the border of the then unopened Hunan Province, with its twenty-two millions of un-

the tracts, later the first printing press was sent by friends interested, and a larger output assured. All tracts were sold at cost of paper and ink to workers, this being then thirty cents per hundred. Size was nine by ten inches. Issues grew year by year till we reached over 300,000 and were sending by post to several Provinces.

Now I prayed definitely for another press, for some boys to help, and especially for His blessing that we might soon issue a million a year for this immense field. Both prayers were answered, and that without means on my part, or unusual effort. A famine brought us a group of Chinese boys, to add to the girls we had already taken in, and these are the printers of today busy pouring forth Gospel messengers.



Orphanage Girls Mentioned by Mr. Cameron, Some of Whom Assist in the Bindery

reached souls, showed me the appalling need and the great opportunities for service, and fired me with the desire to spend and be spent for these two Provinces.

After some years of work in the former Province, we (I then being married) were able to settle in the newly opened capital city of Hunan, Changsha, with its 500,000 curious anti-foreign people. China, though civilized, kind and polite, and having numerous advantages, appeared spiritually as an empire of night—one of the great, black, needy places of the earth.

Tract Printing

Soon after beginning Gospel distribution the need was seen for a small, cheap, uniform series of good Gospel tracts, and a beginning was made. These proved helpful, going into hundreds of shops and homes where the Gospels would not, or could not, either from unwillingness to pay the small amount asked, or from indifference. Tracts, being free, were taken readily, and never thrown away, or trampled upon.

At this time friends began to ask for some of

Our Boys and Girls

My wife began this work by taking in poor cast-away baby girls, and when the number grew to nine, and our pocketbooks once more gave way, we laid it all specially at the Lord's feet. He answered again and made it possible for us to take all we could get, furnished means for suitable Chinese houses, etc. Praise His Name! The number grew year by year till at present we have fifty-one, and all the older ones converted and baptized followers of Jesus.

They were just filled up with Scripture, memorizing hundreds of verses, and some sections and books. This led, of course, to conversion and fits them also for service. It is a small Moody Bible School in the heart of hostile Hunan, in central China.

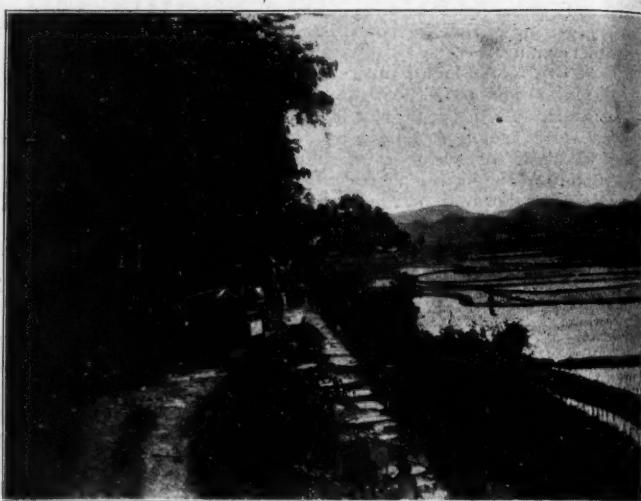
The orphanages are known as the "Faith" orphanages, and the tract work as the "Broadcast" tract work, each name in a measure distinguishing the work, or showing how the Lord Himself has blessed it. To Him alone be all the praise.

We issue about a million tracts a year now, sometimes more, and last year got out seven thousand booklets in only two weeks' time, ordered by wire from workers among the hill tribes in Yun-nan Province, and the boys did all the printing, the girls the counting, laying, stitching, etc.

There is an increasing use and need of good gospel tracts in China, and we hope shortly to print 100,000 Gospels of John as the Bible Society is having to retrench, and friends are sending us money for the work.

All the work is supported by free-will offerings of those interested, ourselves being supported by an interested church

in Denver, who have three workers in China direct from the church. May the number be increased, and many more young men offer for



Scene in Southwest Hunan, China

this great work lately opened among the fourteen million of hill tribes in Southwest China!

"Tsai-huei," i. e., "We will meet again."



Have You Received a Call?
(From an old tract)

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The Two Lines of Prophecy

By Mrs. O. T. Graham, Muskogee, Okla.

IT was about the eighth or ninth century B. C. when the prophets began to record their prophecies. Before that time, God was present with the people in the theocratic sense, and communicated His will to them as need existed, by means of the Shekinah, and the words spoken by the prophets. These spoken words were for that time and generation in which the prophets lived and were not needed in written form. But the prophets' words must be preserved for future generations, because it became evident that both the kingdoms of Israel and Judah were to be scattered.

Written prophecy had a twofold mission, first that which was local and for the prophet's time; secondly, that which was predictive of the divine purpose in the future. These predictions concerned the far future and the prophecies were written that they might be preserved. We may say that prophecy is history pre-written. The entire history of the chosen people, Israel, is written in the prophetic Word. All their sufferings and wanderings, that which has befallen them in the past; their present lot, scattered among all the nations of the earth; what is yet to come upon them in tribulation and judgment, as well as blessing and peace, are found pre-written in the Bible. The history of nations, the times of the Gentiles, the present age in which we live, its course and end, the coming glories in a future age, all this and much more, God has been pleased to reveal to us in His Word. By far the greater part of the Bible is prophecy. No prophecy is to be interpreted by itself, but must be collated with all the other prophetic utterances on the same subject.

If prophecies of future events uttered so long before the events transpired that no merely human foresight could have anticipated them, and if their predictions are so detailed, minute and specific, and yet, have been fulfilled with literal exactness, we must say that such predictions are super-human or inspired. Here we reach the ground of absolute literalness. Figures are often found in the prophecies, but the figure invariably has a literal fulfilment. Not one instance exists of a "spiritual" or figurative fulfilment of prophecy. Since God has invariably fulfilled prophecy with exact literalness, this rule for the interpretation of unfulfilled prophecy is established by God himself. Jerusalem is always Jerusalem, Israel always Israel, Zion always Zion.

Was David a fictitious character? If he actually lived, was he a king? Did he sit upon a throne or is throne a figure of speech? Where was his throne, in a figurative city or in Jerusalem, a literal city? The throne of David is a phrase as



Mrs. O. T. Graham

definite, historically, as "throne of the Hohenzollerns" and as little admits of spiritualizing. "Thus saith the Lord; If ye can break my covenant of the day and my covenant of the night, that there should not be day and night in their season then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne" (Jer. 33; 20, 21).

This statement does not preclude some prophecies of double prediction with a nearer and a more remote fulfilment.

Whoever carefully considers the Old Testament prophecies must be struck by two contrasting, and seemingly contradictory lines of prediction. One speaks of a man of sorrows and acquainted with grief, a root out of dry ground, having no beauty that he should be desired. The other line of prophecy foretells a splendid and irresistible sovereign, purging the earth with awful judgments, regathering dispersed Israel, restoring the throne of David in more than Solomon's splendor and introducing a reign of profound peace and perfect righteousness.

I. THE MAN OF SORROWS

His Appearance

In due time the fulfilment of prophecy began with the birth of the Virgin's Son, according to Isaiah 7:14. He was born in Bethlehem, according to Micah 5:2. He proceeded with perfect literalness unto the full accomplishment of every prediction concerning His humiliation.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just, and having salvation; lowly and riding upon an ass" (Zech. 9:9).

His Work

He healed us by His stripes; "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted" (Isa. 53: 3-5).

His Trial

"I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. 50:6).

His Crucifixion

In Psalm 22 there is a graphic picture of death by crucifixion. When it is remembered that crucifixion was a Roman and not Jewish form of execution, the proof of inspiration is irresistible.

"They pierced my hands and my feet" (Ps. 22:16.)

"In my thirst they gave me vinegar to drink" (Ps. 69:21).

"All they that see me laugh me to scorn; they shoot out the lip, they shake the head saying, he trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him" (Ps. 22:7, 8).

"He poured out his soul unto death, and he was numbered with the transgressors; and he bore the sin of many and made intercession for the transgressors" (Isa. 53:12).

"He keepeth all of his bones; not one of them is broken" (Ps. 34:20).

"They part my garments among them, and cast lots upon my vesture" (Ps. 22:18).

"And he made his grave with the wicked. And with the rich in his death" (Isa. 53:9).

His Resurrection

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10).

His Ascension

"Thou hast ascended on high, thou hast led captivity captive" (Ps. 68:18).

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 110:1).

II. AS DAVID'S SON

What now becomes of the prophetic utterances which positively foretold the earthly power of David's Son?

"Behold the days come saith the Lord that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth (23:6). In His days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos. 9:11).

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it to the name of the Lord; to Jerusalem" (Jer. 3:17).

Just as surely as there is a God, the chosen nation will be redeemed and restored to their land, which was promised to their fathers.

"Then the Lord thy God will return and gather thee from all the nations whither the Lord thy God hath scattered thee" (Deut. 30:3). Notice the "will return," implying His previous presence on earth.

"Fear not: for I am with thee; I will bring thy seed from the east, and gather them from the west; I will say to the north, Give up; and to the south, Keep not back. Bring my sons from far, my daughters from the ends of the earth" (Isa. 43:5, 6).

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt. But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers" (Jer. 16:14, 15).

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos. 9:15).

At the time of Israel's restoration and preceding their glorious reign with Messiah as their King, a time of unexampled trouble sets in for Jews and Gentiles—the great tribulation spoken of by so many of the prophets.

"Alas, for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it" (Jer. 30:7).

"At that time shall Michael stand up * * * and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered." It will be at this period on the Day of the Lord that the battle of Armageddon will be fought, Joel: 2:9-15, and the Lord will be the Hope and Strength of the children of Israel and the nations are judged for their treatment of Israel. The kingdom is now set upon the earth and Israel is exalted and worships God in the beauty of holiness. "And the Lord shall be King over all the earth. In that day shall there be one Lord and his name one" (Zech. 14:9).

"Sing and rejoice O daughter of Zion: for lo I come and I will dwell in the midst of thee, saith the Lord, And I will make of her that was cast off a strong nation, and the Lord shall reign over them from henceforth even forever" (Zech. 2:10). "And

I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever." (Micah 4:7).

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:13).

(Continued on page 768)

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Prophecy and the Lord's Return

L. W. Gosnell

THE SERMON ON THE MOUNT AND ITS BEARING ON WAR

British Christians have had to face for some time the question of the Christian's attitude to war. Their conclusions, especially if coming from those well taught in the Scriptures, are of special interest just now. Different opinions are held on this matter and there is need of charity, that brotherly love may continue. The following discussion of the bearing of the Sermon on the Mount upon war is from "Misunderstood Texts of the New Testament," by Sir Robert Anderson, the author of many notable books on prophecy, the higher criticism, etc. Sir Robert is nothing if not positive, but his opinions are always worthy of careful consideration.

"The headmaster of Eton's 'Love your enemies' sermon, preached in St. Margaret's, Westminster, on March 25, 1915, gave striking proof how a misreading of the first Gospel may bring Holy Scripture into contempt. His purpose was to urge that the conduct of our war with Germany should be governed by the precepts of the Sermon on the Mount. If such a proposition had emanated from a secular publicist, it might have passed without notice. But it was put forward, ex cathedra, as the teaching of Scripture, by an officially accredited exponent of Scripture. And as the result, it was assumed by the secular press, and by men of the world generally, that this folly had scriptural sanction.

"'Love your enemies' is the last in a group of precepts which the Lord enjoined upon His disciples in view of their mission as ministers of grace. They were not to resist evil. If struck upon one cheek they were to turn the other cheek. If a thief took their coat they were to let him take their cloak also. They were to give to every applicant, and to turn away from no would-be borrower (Matt. 10:39-44).

"Could a country, or a public school, be governed on the lines of these precepts? Why, if even a shop-keeper in a village street were to conduct his business in this way, he would be bankrupt within a month! And yet these were the words of the Lord of glory; and, like all His words, they are divine and eternal. But He prefaced them by the warning that they were not to be taken as destroying 'the law and the prophets'—a phrase which every Hebrew would rightly understand to mean what we Christians call the Old Testament Scriptures. And with still greater definiteness He declared that not 'one jot or one tittle' of the law was abrogated by His teaching (vv. 17, 18). And yet both in his sermon and in his letters to the press in defence of

it, Dr. Lyttelton assumed that the teaching of the Sermon on the Mount has entirely superseded the Old Testament Scriptures; whereas it is mainly by these very Scriptures that we ought to be guided in our conduct of affairs in every sphere of public life.

"But in fulfilling their ministry of grace, His disciples were not to appeal to law. While He was with them they were to act as He acted. And at the close of their mission He asked them, in view of His leaving them, 'When I sent you without purse and scrip and shoes, lacked ye anything?' 'But now (He went on to say) he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one' (Luke 22:35, 36). In other words, they were to fall back on their position as citizens. Peter, oriental though he was, took these last words literally; but we understand them better. Living in a civilized community, we carry the sword by proxy. If any one strikes us on the cheek, or steals our coat, we hand him over to the police; and the magistrate awards a fitting punishment, to which the gaoler gives effect. But if, instead of seizing and punishing the law-breaker, these officers of the law treated him in accordance with the precepts of the Sermon on the Mount, they would 'bear the sword in vain,' and utterly fail in their duty as 'the ministers of God' (Rom. 13:4).

"But the police and the criminal courts can deal only with crimes committed within the realm. In the case of crimes committed by an alien enemy, recourse must be had to the naval and military forces of the crown. But here the same principle applies. And with a far greater definiteness; for in the case of crimes committed by a nation, there is no room for sentiment or pity, which might claim a hearing in the case of individual offenders. * * *

"My purpose here, however, is not to discuss the conduct of the war, but to expose and refute a flagrant misuse of the Sermon on the Mount. And let no one suppose that this involves our ignoring its application to ourselves. Though, in common with not a little of the Lord's teaching recorded in the first Gospel, its full and final purpose will not be realized until the future age of the Kingdom, its words of grace ought to have a special voice for His people in this dispensation of grace."

A PREDICTION AS TO RUSSIA AND SOME OTHER COUNTRIES

Mr. B. W. Newton in "Europe and the East" has a chapter entitled "The Final Dominance of Russia Inconsistent with Scripture." He

argues this proposition from the fact that Russia is not within the bounds of the old Roman Empire which he believes will be revived and become the center of power in the earth. With this opinion we are in agreement. Several paragraphs in this chapter, written in 1878, are of special interest today. Mr. Newton says:

"This, however, we may confidently predict, that as the Roman nations resume their distinctness and corporate relation to each other, all countries external to the Roman limit, that now exercise authority over countries within that limit, will be obliged to relinquish such authority. Thus, we have already seen Holland obliged to relinquish Belgium—Belgium being within, Holland without the Roman boundary. For the same reason we may expect to see Prussia, which is without the Roman Empire, compelled to resign her present possessions west of the Rhine, for they fall within the Roman Empire. In like manner we may expect to see Baden, Wirtemburgh, and the chief part of Bavaria (all these falling within the Roman Empire) separated from their present German connection, and united to France, or some other country that falls within the Roman Empire. We may also expect that Bessarabia as well as Moldavia and Wallachia will be rescued from the grasp of Russia, those three districts having been included within the ancient Roman province of Dacia. In like manner we may expect to see Austria withdrawn from the control of the German confederation, and associated more intimately with the Roman kingdoms.

"There are also cases in which countries external to the Roman Empire are united to a country that falls within the Roman Empire. The countries at present thus circumstanced are Ireland in its relation to England—Ireland never having been brought within the Roman Empire; also, the central part of Hungary, between the Danube on the west and the Vallum Romanum on the east, at present united to Austria; likewise Bohemia and all German Austria north of the Danube, and the Colonies of England, France, Spain, and Portugal.

"On this case we cannot perhaps pronounce with the same confidence as on the preceding; but I think there can be little doubt that the union between such countries will be dissolved—if not fully, yet to the extent of distinct and independent legislations being granted, as indeed has been already done in the leading colonies of England. The annals of Europe, since the Congress of Vienna, in 1815, afford abundant examples of the difficulty of causing countries external to the Roman Empire to move concurrently with those within, and this difficulty will no doubt be found to increase as the appointed consummation draws near.

"And although the knowledge which the Scripture communicates respecting these things is too general to afford any material aid to the

politician, yet it is sufficiently specific to enable the Christian to trace the hand of God in effecting those things which He has said shall come to pass before the hour comes when He will sweep away the inventions of mere human power, and establish His own kingdom of peace and truth. When once the Roman countries have undergone their last division, and are found distributed into ten, the end will be very nigh."

THE SEVENTY YEARS

By W. J. Erdman

In the second year of the reign of Nebuchadnezzar, he dreamed the dream of the "great image." In its interpretation Daniel tells the king that the God of heaven had made him the absolute ruler of the whole world. Such authority had therefore been given to him already before the dream, and therefore the times of Gentile rule began then and not later, 606 B. C.

It is repeatedly said by some that the "69 weeks" are not to be measured from the decree of Cyrus, B. C. 536, and that his decree had to do only with the building of the temple and not with that of the city. And the date chosen is that of the decree of Darius, 519 B. C., and various reasons are given. (See Ezekiel 1:1; 6:12; 7:13.) But if this is so it contradicts the word of Jehovah: "That saith of Cyrus, he is my shepherd and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid," and "he shall build my city" (Isa. 44:28; 45:13).

The decree of Cyrus to build the temple involved the building of the city; the subsequent decrees of Darius and Artaxerxes were but a confirmation of the "unalterable" one of Cyrus. The gaps of delay in building, as Jewish and Christian scholars have shown, are intimated by the breaks in the enumeration of the "70 years"; viz., "From the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks: and three score and two weeks" (Dan. 9:27).

The colon after "seven weeks" is significant of an interval. (See R. V. margin.) It is self-evident that a gap of centuries comes between the "69 years" and the "70th year." How many years are to fill that gap no one knows. One can reckon the years between the decree of Cyrus and the beginning of the first gap and its end by the light of Jewish history; likewise of the second gap; but the end of the one between the "69 weeks" and the "70th week" no one can tell. The "year day" theory starts conflicting conclusions as is evident today in the many pamphlets printed on the subject.

"The world is very evil;
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate,—
The Judge that comes in mercy,
The Judge that comes with might,
To terminate the evil,
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To Promote Daily Bible Reading

By Howard W. Pope

"O Earth, Earth, Earth, Hear The Word of Jehovah." Jer. 22: 29.

"Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." John Ruskin.

THE BIBLE READERS' LEAGUE

One of the best ways to promote daily Bible reading in a community is to organize a Bible Readers' League, selecting as officers those who have a vital interest in the matter, and who have some business ability, for the efficiency of any organization depends largely upon the people at the head of it. Any live pastor can be relied upon to co-operate heartily, for it will strengthen his hands mightily, but the responsibility for it ought not to rest upon the pastor, but upon laymen or women, or both.

TESTIMONY OF A CHICAGO PASTOR

"For years Buena Memorial Church has been pushing the matter of Bible reading and Bible study, encouraging various schemes that would develop family worship and bring a real devotional spirit into the life and work of the church.

"Many courses of lectures have been given. Often the mid-week service has been spent in a discussion of the value of the Bible in our daily lives, the helpfulness of memorizing Scripture, the Bible and personal work, history of the canon, its inspiration, the writers, the marvelous story of its preservation, and how the Holy Spirit has used the Bible for the salvation of men.

"Last year the Bible Readers' League was organized and undertook a campaign to secure the simple reading of the Bible during the year of 1916. Two hundred and twenty-five persons began the course but at least three hundred actually carried it out to some extent. During the year the weekly bulletin of the church gave the chapters to be read each week; and to stimulate interest, the League from time to time sent out such leaflets as those of J. R. Miller on 'How to make the Bible Real,' and F. B. Meyers on 'How to Read Your Bible.' These and others together with occasional mid-week services that had to do with testimony, as to the blessing of Bible reading, continued the interest so that at the end of the year the Committee reported about seventy who had actually received the Bible Readers' League certificate for the completed course. By far the better part was the wonderful development that came to the individual lives and the new atmosphere developed in the church life.

"This year the League is offering several courses:

"1. A monthly Bible book study following the Scofield outline.

"2. A monthly series of verses to be memorized, from the book under consideration.

"3. A weekly series of readings grouped about the International Sunday-school Lessons.

"In addition to this, a number of the Bible classes, and a group of women who meet one afternoon each week are taking up a systematic book study or courses that will lead them to read and review the entire Bible during the year. Besides, many are also reading the Bible through again this year, and some are reporting the most wonderful discoveries of helpful ideas in the Holy Word.

"With best wishes for your work and thankfulness that I am given this opportunity of giving this word of testimony about our Bible study, I am,

"Yours in His service,

"Henry Hepburn."

The Buena League uses one page of the weekly Church Calendar for its announcements.

Book for April—Mark's Gospel. Aids in making the Gospel a message to your life. Read it through. Pray it in; live it out.

Mark's Gospel (Scofield Bible). The writer of the second Gospel is Mark, also called John, son of one of the New Testament Marys, and nephew of Barnabas. Date, 57 to 63 A. D. Theme, "Jesus, the Mighty Worker, rather than the Unique Teacher." Key verse, 10:45. Read Isaiah 42:1-21; Philippians 2:5-8.

Outline of the Book:

1. The manifestation of the Servant Son, 1:1-11.
2. The Son—Servant tested as to His fidelity, 1:12, 13.
3. The Son—Servant at work, 1:14; 13:37.
4. The Son—Servant obedient unto death, 14:1; 15:47.
5. The ministry of the risen Son—Servant now exalted to all authority, 16:1-20.

Memory Verses (All from Mark's Gospel).

TESTIMONY OF ANOTHER CHICAGO PASTOR

"At a conference of our people on the most helpful and attractive course to pursue in our prayer-meetings, it was proposed that we study the Bible as a whole. Notwithstanding my college and theological seminary training, I honestly knew and felt I was not equal to the task. With the ever-increasing demands in the city pastorate for executive work, visitation, teaching, and preaching, time forbade the proper foundation work necessary to make this Bible study profitable. My mind turned to correspondence courses,

I began at once on a course that studied the Bible book by book.

"For nearly two years I have been using these outlines in our prayer-meetings, and have covered the books from Genesis to the Song of Solomon. I am still at it. By keeping full notes of these outlines, together with other material gathered in the preparation for this mid-week work, one is enabled to give, on short notice, helpful reviews of the books of the Bible. With the better knowledge of the message of the whole book, the exegesis of isolated texts is not likely to be incorrect. I thank God for the Providence that directed me to this correspondence course.

"Wm. A. Pollock, Chicago, Ill."

EASIER THAN ONE WOULD SUPPOSE

Rev. John T. Copley was a pastor in Manhattan, Kan., fifteen years ago. In his Bible has been bound a time schedule he made while reading his Bible. This schedule shows that it took ninety-one hours and fifteen minutes to complete the reading of the entire Bible. For the reading of the Old Testament seventy-one hours and four minutes was required, while twenty-one hours and eleven minutes was needed for the reading of the New Testament.

As he read the Scriptures, Mr. Copley kept a watch open before him, and thus made a careful record of the time occupied in the reading of each of the books. The longest time required for the reading of any single book was needed for the Psalms. This took six hours and thirty-one minutes.

It is not recommended that one should often read his Bible with his eye upon the watch or the clock. Such reading tempts the reader to think more of the amount than of the value of the message. Nevertheless, it is a reason for thankfulness that one man did read his Bible through with his eye on his watch. The record made by Mr. Copley is helpful in that it suggests how much can be accomplished by those who can devote to the Bible only a few minutes a day. If the Bible can be read through in six months by devoting to it one-half hour a day, it can be read through in one year by devoting fifteen minutes each day, or in three years by devoting five minutes daily.

No one should be discouraged therefore, because he has only a few odd moments daily for Bible reading. The important thing is to make good use of the odd moments. Instead of frittering them away, if a Bible is kept near at hand, it can be caught up and read in the fragments of time which come in the day of the busiest person.

In the course of a few years the odd moments devoted to Bible study will give any one a real acquaintance with the whole Bible.

Many letters have been received from pastors and others in response to the article on promoting Bible reading by giving the people book

studies. The substance of the article was also used in the form of a sermon, under the title, "How to Encourage Bible Reading," for a syndicate which is said to reach five million readers each week. The following letter is from one who has much to do in locating young ministers.

"Dear Mr. Pope:

"Your last Syndicate Sermon "How to Encourage Bible Reading" has made a profound impression on my mind, especially when I think of our students who have taken up their first pastorate.

"A week ago Sunday I spent the day with Mr. I discussed your plan with him. Later I sent him a copy of your sermon. This morning he has his reply, stating that he has ordered C. H. M.'s notes and will commence by teaching the book of Genesis to his people. He is enthusiastic about the plan and says it is just what he has been looking for. I sent a copy of the same sermon to Mr. and still another copy to Mr., a recent graduate.

"Really, I believe this material would have definite value if it were put in the form of a folder, so that we could use it in encouraging young ministers to follow out this altogether admirable plan.

"Yours sincerely."

Pastors: Give us your experience, if it has any value. If you haven't an experience, get one. The Buena Church not only had 300 last year enrolled in their Bible Reading League, but 30 per cent of their families have family worship. Have you ever considered the cash value of a Christian home to a community? A new family altar is worth more to a town than a ten thousand dollar house. Daily Bible reading and a family altar make every home a tower of strength both to the church and the state. Canvass your church, organize a Bible Readers' League, and multiply your usefulness a hundredfold.

Laymen: Stir up your pastors until they begin to stir you.

Religious papers and all others: If you believe in this effort to make the Bible man's daily food, copy all you please, write editorials on the subject, and send us any material we can use. Our mission is the same—to persuade people to make God's thoughts their thoughts, and this earth more like heaven. Help your town, strengthen your state, evangelize the world. "My word shall not return to me void."

"I am sorry for the men who do not read their Bibles every day. I wonder why they deprive themselves of the strength and of the pleasure." —Woodrow Wilson.

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Young People's Society Topics

John C. Page

LOVE

May 6

I Corinthians 13:1-13

Let the consideration of this topic be made an occasion for a real study of this great chapter. Seek to enter into its meaning and to experience its power. Admit its verities, submit to its values, transmit its virtues.

1. A simple analysis will help us to grasp the contents.

The Necessity of Love (vv. 1-3).

In order to see this necessity it will be well to make a list of the spiritual gifts mentioned in these three verses: "Though I speak with the tongues of men and of angels"—*Eloquence*; "though I have the gift of prophecy"—*Illumination*; "and understand all mysteries"—*Perception*; "and all knowledge—*Culture*; "though I have all faith"—*Confidence*; "and though I bestow all my goods to feed the poor"—*Generosity*; "and though I give my body to be burned"—*Heroism*, "and have not love it profiteth me nothing."

2. The Nature of Love (vv. 4-7).

Love suffers and is kind while suffering and patient after the suffering. It offends not with rudeness, and is a stranger to self exaltation. It does not get off into cliques—"Seeketh not her own" pleasure or prominence; is not provoked when neglected; does not store up slights with evil thought of future opportunity to get even; makes the truth and its promotion its chief joy; "beareth all things" without giving way under weight or pressure of attack; "believeth all things" because unsuspecting, "hopeth all things" amid all circumstances, and "endureth all things" through all processes.

3. Its Lasting Character and Relation to Other Things (vv. 8-13).

Love never fails, everything else does. We are limited in every other matter and every other gift but in love we may be perfect; for it is perfect. Love—this love, is of God. It does not grow on the old Adam tree. It belongs to the new creation, it is the fruit of the Spirit (Gal. 5:22, 23), the fruit, of which faith is the root. As the root of a tree takes hold of the invisible forces in the soil and appropriates them, so faith takes hold of the resources that are "in Christ Jesus" and the result is fruit—love.

Positively there is no other way. Abbie C. Morrow suggests that wherever the word love appears in this chapter the scriptural phrase "Christ in me," be inserted. This is a wise suggestion; try it. Then turn to Eph. 3:17, where the whole secret is revealed. After this you will want to pray.

And now abideth interpretation; exhortation; application, these three, and the greatest of these is application.

FELLOWSHIP WITH GOD

May 13

Psalm 119:97-104

There is nothing in Heaven above or in the earth beneath, nothing concerned with present experience or future prospect so purifying or so precious as fellowship with God. The human race began its career on this high plane of fellowship with God. Then sin found an entrance and fellowship was blunted and broken. "Your iniquities have separated between you and your God" (Isa. 59:2). The natural man is estranged from God (1 Cor. 2:14). The sense of distance pervades and prevails in human consciousness. Who shall break down this estrangement? Who shall bridge the chasm? For a reply see 2 Corinthians 5:19 and Ephesians 2:13. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," and as a consequence, "ye who once were afar off are made nigh by the blood of Christ." In those who believe the good tidings, a sense of nearness supplants that of distance, and this, in experience, is the beginning and the basis of fellowship with God. "Through Him," that is, Christ, "we have access by one Spirit unto the Father" (Eph. 2:18). Christ is made unto us righteousness, sanctification and redemption. As such he becomes our deliverer, our life, and our hope. "As we walk in the light," the light of what Christ is, we have fellowship with God, a fellowship resting on a sure foundation.

"I change, He changes not,

The Christ can never die,

His love, not mine, the resting place,

His truth, not mine, the tie."

In the maintenance of this fellowship, Bible study has first place. Look now at our Psalm. The written Word leads to the Living Word and the devout student exclaims, "Oh, how I love thy law, it is my meditation all the day." The results of this are recorded in the remaining verses: 98, *Wisdom*; 99, 100, *Understanding*; 101, *Power to Withstand Evil*; 102, *Consistency of Life*; 103, *Delight in the Truth*; 104, *Hatred of Error and Falsity*.

Obviously, these preserve and promote fellowship with God.

Inasmuch as fellowship is hindered by ignorance as well as by sin a growing knowledge of God's Word and ways is imperative to continuous and progressive fellowship. The manna must be gathered afresh every day. There is no lesson of greater importance than this for "companions

of the quiet hour." The spiritually minded need to be scripturally instructed in order to walk with God in intelligent and happy fellowship. Give to Bible reading a proper and prominent place in the daily life and you will say with the prophet, "Thy words were found and I did eat them and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

GROWING AS CHRIST GREW

May 20

Luke 2:41-52

(Union Meeting with the Juniors.)

About all that we know of the early years of Christ is given to us in these few verses. His growth is described in verses 40 and 52. In verse 40 we see the inward, and in verse 52 we see the outward growth. As a child, "He waxed strong in spirit." The spiritual was dominant and in control. Spiritual things were the most real to Him. Because of this, He was "filled with wisdom." It is written in I Corinthians 2:15 that he that is spiritual discerneth all things. He is able to estimate the proper value of things. He looks at the material in the light of the spiritual, and judges the present in the light of the future. For this reason a spiritual leader is a wise and safe leader. Jesus grew in wisdom because He was strong in spirit. In the next place "the grace of God was upon him." This is the point for emphasis in this meeting with the Juniors, because this is the secret of growing like Christ grew. The growth of the boy in verse 52 should be connected with the growth of the child in verse 40. Growth expresses itself in a four-fold way as recorded in the last verse of this chapter. He grew in wisdom, *Intellectually*; and stature, *Physically*; and in favor with God, *Spiritually*; and with men, *Socially*.

It is a perfect and symmetrical growth. The natural and super-natural are beautifully blended. A paragraph from Dr. Clark's new book on, "Christ and the Young People," will show the natural side of Christ's growth.

"He apparently lived the life of any simple, pure Jewish boy, learning the beautiful Bible texts, trained in the charming family life of a devoutly religious father and mother, taught by the rabbi in the village school when He was old enough, running on errands for His parents, working in His father's shop.

"To be sure, when He was twelve years old, and like all Jewish boys at that age, He went up with His parents to the temple in Jerusalem. He seems to have had a vision of His life-mission, of the work of His Heavenly Father when worshiping in that Father's house."

Leaders of this meeting will find Dr. Clark's book helpful in the necessary preparation. It sets forth the natural and human side of Christ's life in a simple and charming manner. It can be secured from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago, for 50 cents postpaid.

In order to avoid any disproportionate or wrong view of Christ in the study of this topic, such Scriptures as John 1:1, 14. John 17:5 and Colossians 1:14-19 should be carefully considered.

FINANCING THE KINGDOM

May 27

Luke 19:11-26

"Occupy till I come," or in other words, "do business for me." Here is a splendid and worthy conception of life. The acceptance of it lifts one out of the trivial and worthless into that which is truly great. It suggests a stewardship in trust, leads to a wise investment of life, and guarantees "interest on deposits."

Two words will help us to sum up the teaching in our scripture lesson, "ability" and "accountability."

1. Ability

Our divine Lord has made a large provision for His servants during His absence. Spiritual graces and spiritual gifts in abundant measure are at our disposal. See Ephesians 4:7, Romans 12:6, and verse 13 of our lesson. Grace, gifts, talents, pounds, money, capacity and ability, all these are to be found in His church. On this fact is based the command "do business for me," "occupy till I come." This includes "financing the Kingdom," as the whole includes a part. There is ability to do it, and no lack of supplies. "We can do it if we will." And we will as we adopt this conception of life given us in this Scripture by our Lord. This excludes perfunctory and prudent giving and leads to purposeful, proportionate and prolific giving.

2. Accountability

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading." This is accountability. The truth of accountability to Christ operates with good results on all who come under its power. It stimulates to diligence, and makes the thought of the future life more real. In a world where hindrances to earnestness are plentiful and influences are constantly working to blunt the fine edge of spiritual life, the sense of accountability ought to be cultivated. Of course there are other incentives to service and sacrifice yet we cannot afford to neglect this one. Especially is this true in regard to the use of money. Money represents life and must be invested with this sense of accountability. Only as this is done will the interests of the Kingdom be properly financed. "Ye are not your own for ye are bought with a price," therefore glorify God in the use of money.

"Not me the dark foe fears at all,
But hid in Thee I take the field;
Now at my feet the mighty fall,
For Thou hast bid them yield."

**THE LAYMENS COMMENTARY ON THE OLD AND
NEW TESTAMENTS**
Conducted By James M. Gray

SECOND EPISTLE OF PETER

FALLING FROM GRACE — A WARNING

Chapter 1

Second Peter is the first of the New Testament books as to the canonicity of which there is any doubt. It was not mentioned by the earliest Christian writers, but this may be accounted for by the lateness of its appearance, and the fact that it was not addressed to any local church with an interest in and facility for making its existence known.

On the other hand there are points of genuineness, such as similar expressions to those in first Peter, similar views of prophecy, the writer's testimony to his presence at the transfiguration, etc., all of which substantiate the Petrine authorship. We cannot consider the subject at any length—enough to know that the book has been regarded as canonical by the whole church, with isolated exceptions, for sixteen or seventeen centuries at least.

Its Object

Before analyzing the epistle let us consider its object which was to warn and to exhort (3: 17, 18). And this warning was against falling from grace, while the exhortation was in the direction of growing in grace. A working outline will be found in considering:

1. The enforcement of this warning and exhortation (1:2-11).

2. The ground of it (1:12-21).

3. The occasion of it (2-3).

1. As to the enforcement notice three points:

(1) The source of growth (vv. 2-4). This source is God Himself. Grace and peace are multiplied in us through the knowledge of Him (v. 2), but that is not all. His divine power grants unto us how many other things that pertain to the same end (v. 2)? And through what channel do they come (same verse)? By this knowledge of God we become possessed of certain things, what are they (v. 4)? And through the possession of these promises of what do we come to partake? But what antecedently has become true of us? How does "the corruption that is in the world" control men so that they can not partake of the divine nature (same verse)?

(2) The lines of growth (vv. 5-7). If we are to be preserved from falling from grace in what general directions should we be careful to grow in grace? We have obtained faith from God, in other words, and by this we have been declared righteous in a judicial sense, but what now, are we to add to this faith, or "supply in it," to quote the Revised Version, in order to perfect assurance? The list of the virtues follows, of

which one or two require a word of explanation. "Virtue," for example, is not chastity, but "Courage," perhaps moral courage to confess our faith before men. And "temperance" is not moderation in the use of intoxicated drinks merely, but in every line of conduct, self-restraint, in other words. Moreover, the word "charity" is to be interpreted by "love" as in 1 Corinthians 13.

(3) The need of growth (vv. 8-11). The necessity for "diligence" in these matters is seen in what follows. It is the presence of these things in our lives that makes us fruitful in Christ, and bears testimony to the power of His cleansing blood (vv. 8, 9). Moreover, they produce the strength of assurance of our salvation (v. 10), and secure that that salvation shall be a triumphant and glorious one (v. 11).

2. Passing from the apostle's enforcement of his warning and exhortation to the ground of it (vv. 12-21), we find it built upon the truth of the gospel. And this is set before us along two lines of evidence:

(1) The testimony of Peter himself (vv. 12-18). In introducing this he speaks of his object (to stir them up), his motive (his approaching decease), and his purpose (to prepare a record of these things, which, by the way, is supposed to be contained in the Gospel of Mark). But now what is his testimony? That is, to what particular fact of gospel history does he bear witness (v. 16)? What kind of witness is it (same verse)? What did he see and hear? Do you remember who were with him? How does he interpret the transfiguration, that is, of what greater event does he speak of it as a foregleam?

(2) The testimony of the Old Testament prophets (vv. 19-21). Verse 19 should read: "Wherefore we have the word of prophecy made more sure." It does not mean that the Old Testament prophets are more sure than the New, but that such words as his strengthen the prediction spoken before. How, then, should we regard the Old Testament prophecies (v. 19)? What does he say of their origin (for so should "interpretation" be understood in verse 20)? And when he says those prophecies were not of any "private" origination, what does he mean, as gathered from verse 21? Does not this strongly corroborate Paul in 2 Timothy 3:16?

OCCASION OF THE WARNING

Chapters 2, 3

We now consider the last division which treats of the occasion for this warning and exhortation,

chapters 2 and 3. In brief, this occasion was the incoming of false teachers in the church (2:1), whose success is predicted in verse 2; whose punishment is certain and dreadful (vv. 3-9); and whose description follows in verses 10-22.

We shall not enter upon this description in detail, and, indeed, it presents many difficulties of interpretation. The presence of such teachers in the visible church is almost inconceivable, but we should recall what Christ said about wolves in sheep's clothing. Their leading characteristics are carnality (v. 10), presumption (vv. 10-12), revelling (v. 13), and covetousness (vv. 14-16), but it is clear that the first-named played the largest part in the power exercised over their followers. Just what the features of this uncleanness were may come before us when we reach Jude, whose epistle contains the same picture of false teachers in about the same words.

Character of the False Teaching

No portion of this epistle is more important than the last on which we now enter, and which, in connection with the description of the teachers describes their teaching. The latter focuses upon the second coming of Christ, chapter 3.

In the first place notice the second verse concerning the authority of the New Testament as compared with the Old, and how the apostle places his writings on a par with the prophets.

What period is being referred to (v. 3)? Remember that "the last days" means the last days of the present age, not the end of the world. What is the subject of the scoffing marking the period spoken of (v. 4)? Of what fact do the scoffers seem to be in practical ignorance (vv. 5, 6)? How will the next cosmic catastrophe differ from the last (v. 7)? The reference in verse 7 is to the end of the world, but this will not be reached till a thousand years after the coming of the Lord. How does this fact seem to be alluded to in verse 8? For what reason is the coming of the Lord delayed (v. 9)? To what period does verse 10 refer? We have seen (2 Thess.) the distinction between the coming of Christ for His church, and the introduction of "The Day of the Lord" which follows. This "day" begins and ends with judgment as Revelation reveals, although between the two series of judgments the millennium intervenes. We have been taught that the prophets see events in space rather than in time, often overlooking intervening occurrences between the objective points. In this way the church period is not alluded to in the Old Testament, while in the present instance Peter says nothing about the millennium. What application does he make of these words (vv. 11-12)? What hope is set before the believer (v. 13)? With what warning and exhortation does he close (vv. 17, 18)?

FIRST EPISTLE OF JOHN

GOD IS LIGHT

Chapters 1-2: 28

First John is addressed to no particular church or individual, but it is thought that the apostle had in mind a cycle of churches like the seven of Asia (see Revelation 1). It is likely that the Christians to whom he wrote were of Gentile rather than Jewish origin, as judged by the few references to the Old Testament, and by such allusions as that in 5:21.

The epistle was written later than the Gospel by the same author, as gathered from the circumstances that an acquaintance with its facts is presupposed, and also because the words of Christ are cited if known.

The occasion of its writing seems to have been the presence of false teachers, as we judge from passages, of which 2:18-26 and 4:1-6 are examples. And, indeed, we learn from the writers of church history that at a very early period there were three classes of heretics as they were called: (1) the Ebionites, who denied the deity of Christ; (2) the Docetists, who denied His humanity; (3) the Cerinthians, who denied the union of the two natures, human and divine, prior to His baptism.

The Theme is stated to be "Fellowship with God" in 1:3, 4, and the idea is presented to us not in a progression of thought, but after the manner of the law of recurrence, which we have come to recognize in other instances. Perhaps it might be said rather, that the apostle gives us three distinct cycles of thought, which form in their combination a beautiful picture of truth, and a cumulative application of the main line of instruction. For example, God is light (1:5), hence fellowship with God depends on our walking in the light. Again, God is righteous (2:29), hence fellowship with God depends on our doing righteousness. And finally, God is love, (4:7, 8) hence fellowship with God depends on our possessing and manifesting love.

1. Introduction (1:1-4)

In the introduction three thoughts are set before us concerning the apostleship of Christ, which may be thus expressed:

The proofs of the apostleship, *viz.*: to have seen and heard Christ, verse 1.

The character of the apostleship, *viz.*: the declaration of Christ, verse 2.

The object of the apostleship, fellowship in Christ, verses 3, 4.

What peculiar expressions in the opening chapter of John's Gospel are recalled by the first verse? What bearing has this upon the statement that the Gospel was first written? Against which of the heresies, previously mentioned, do these words seem directed? How does the Revised Version translate verse 2, especially the phrase "that eternal life"? Against which of the

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heresies do these words, as given in the Revised Version, seem directed?

2. First Cycle of Thought (1:5-2:28)

What is the first message that John declares to them (v. 5)? If "God is light," how is fellowship to be maintained with Him, (vv. 6, 7)? If fellowship is to be maintained by walking in the light, how may we walk in the light?

1. By perceiving and confessing sin in the faith of Jesus Christ (1:8-2:2).

2. By keeping God's commandments (vv. 3, 8).

3. Especially the commandment of love to the brethren (vv. 9, 11).

4. This keeping of God's commandments is incompatible with the love of the world (vv. 15-17).

5. It is incompatible with fellowship of false teachers (vv. 18-28).

Notice how this last corroborates the remarks concerning the nature of the heresies in John's time. Notice the peculiar title ascribed to Christ in verse 20. How does this verse and verse 27 harmonize with John 15:6, and Acts 2:32,33? What then is the unction believers have received from Christ?

GOD IS RIGHTEOUS

Chapters 2:29-4:6

The second cycle centers around the thought that "God is righteous" (vv. 2-29), hence fellowship with God depends on doing righteousness.

Observe that in the working out of the proposition the apostle speaks of three things:

1. The motive for doing righteousness, viz.: the hope we have through our sonship to God (3:1-10).

2. The test of doing righteousness, viz.: love to the brethren (3:11-18).

3. The reward of doing righteousness, viz.: assurance of salvation (3:19-4:6).

Referring more at length to the "motive," notice that our sonship to God includes likeness to Christ in His manifested glory (v. 2). Notice that the evidence of the sonship is bound up with expectation of His coming, and the holiness of living it begets (v. 3). Verses 3-8 continue the thought of Christ's holiness, and His work on the cross to make it possible in our experience. Verse 9 has presented difficulty to some. "Whosoever is born of God," is taken by many to refer only to the new nature in the believer which does not sin. Others interpret the word "commit" in the sense of practice (compare Gal. 5:21, R. V.). It is one thing to fall temporarily into sin as a consequence of sudden temptation, and another thing to practice it, i. e., to live in continual transgression. This no regenerated man does. The teaching of this verse should be balanced with that of 1:8, where the apostle is speaking to the same persons as in the present instance.

Referring to the "test" of doing righteousness, it is peculiar that brotherly love should be insisted on again as in the case of walking in the light. But it will be found to have an equally prominent place in the third cycle of thought, thus stamping this epistle as peculiarly the epistle of love. It speaks of God's love toward us and our love toward Him, but either side of that truth with John always runs into the corresponding one of love toward one another in Christ. Notice what hinders the flow of this love (v. 12). Notice its importance as demonstrating our spiritual condition (v. 14). Notice the spiritual application of the sixth commandment (v. 15). Notice the practical way this love should be demonstrated (vv. 16-18).

Referring to the "reward" of righteousness as consisting in the assurance of salvation, notice the number of times and the different relations in which that word "know" is employed. This is the "assurance" epistle all the way through as well as the epistle of love, and it is more than a coincidence that these two things go together. See how assurance of salvation depends upon our having a good conscience and a warm heart in Christ (vv. 19-21). See how this assurance carries with it a corresponding assurance in prayer (vv. 22-24). See, again, that this is the evidence of the abiding life in Christ (v. 24), and that just in the measure in which we are pleasing our Heavenly Father as Jesus did, will we receive the witness of the Holy Spirit to that fact as He did. Finally the Christian who thus lives obediently has his assurance increased in the testimony to his overcoming of temptation.

GOD IS LOVE

Chapters 4:7-5:21

What is the third characteristic of God which John reveals (vv. 7, 8)? If, then, God is love, how is fellowship to be maintained with Him (same verses)? In the working out of the thought that fellowship with God is maintained by experiencing and exercising love, notice (1) how His love was particularly manifested toward us (vv. 9, 10), and (2) how our love toward Him should be manifested (vv. 11, 12). Third, notice how such love implies fellowship (vv. 13-16). Fourth, notice how it affects our spiritual life, begetting assurance (vv. 17-18). Fifth, notice how its absence destroys fellowship (vv. 19-21). Sixth, notice how the experience and exercise of love is only another aspect of walking in the light and doing righteousness (5:1-4). Seventh, notice that the basis and source of this love, is faith in Christ (vv. 5-12). In conclusion, notice how many things we may thus know (vv. 13, 15, 18, 19, 20).

The conclusion of the epistle (vv. 13-21), is easily to be interpreted in the light of what has preceded it.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

May 13

Jesus the True Vine, a Testimony to His Deity

John 15:1-17

Golden Text:—"I am the vine, ye are the branches." John 15:5.

Under the beautiful allegory of the vine and the branches Jesus set forth the spiritual oneness of Himself and His disciples. In the most solemn hour, just before going to the Cross, He bore witness that the source of the believer's life was in Him and that apart from Him they were powerless to do anything. No mere man, even a prophet or an apostle, ever made such a claim. He shows them that though He was going away they would be in vital touch with their unseen Lord, and that through them His life was to be manifested and His purposes accomplished.

I. The Relationship of Jesus and the Father to the Disciple (vv. 1-3).

1. Jesus as the source of the disciple's life (v. 1). He is the true vine. Through the incarnation Jesus identified Himself with humanity, and by virtue of His atoning death and resurrection it is possible for the believer to be a partaker of His life so that between the disciple and his Lord there is a community of life. As the vine pours its life into the branch, so Christ pours His life into the believer. Our life is a derived life. Whatever is worth while in the believer is derived from Christ. A stream of heavenly life flows from Him. Our salvation is eternal life because it is the life of the eternal Son in us.

2. The Father has in His hands the discipline of the disciple (v. 1). The "Father is the husbandman." Just as the culture of the vine is in the hands of the husbandman so the discipline of the believer's life is in the hands of the Father. While this is a serious fact, yet we should rejoice in it for His hands are skillful and His knowledge is infinite. He knows exactly how deep to cut with His pruning knife. He can be absolutely trusted to cut no deeper than necessary for He is our affectionate Father. In this disciplinary process He

(a) Removes the unfruitful branch (v. 2). He does not take the trouble to prune the fruitless branch. The nominal church member, the mere professor He removes. This may be an explanation of the unseemly death of some professing Christians.

(b) Purges the fruitful branch that it may produce more fruit (v. 2). He restrains our natural tendencies and desires in order that the

virtues of the Lord, the fruits of the Spirit, may shine forth. To be without His discipline, His chastisement, is a bad sign (Heb. 12:8).

3. The instrument by which this pruning is accomplished is Jesus's words (v. 3). The disciples already were cleansed by Christ's words, for Judas the traitor had been cast out. If the believer's life is to be fruitful in character and service the pruning knife, Christ's words, must be intelligently and regularly applied. Failure to apply this knife is the secret of unfruitfulness on the part of many.

II. The Conditions of Fruit Bearing (vv. 4-7).

The supreme and grand object in pruning, the culture of the vine, is fruit. The energy of the vine is to be used in growing fruit, not producing wood-fiber. God's whole design in producing the vine and making men branches was to obtain fruit, much fruit, more fruit.

1. Abiding in Christ (vv. 4-6). As the branches draw sap and life from the vine, so the believers must abide in Christ from whom they derive their purity, strength, and wisdom. Indeed, it is a mutual abiding, the disciple in Christ and Christ in the disciple. It is Christ's life expressing itself through the believer. One thus indwelt by Christ will bear much fruit. So great is the displeasure of the Lord with lifeless, unfruitful branches that they are to be "cast forth," "withered," even burned (v. 6). This ought to seriously concern us as to the necessity of abiding in Christ. The vine is dependent upon the branches for the bearing of fruit, so Christ can only be made known through us. Christ's way to fill the world's hunger and need and to supply that need is through His disciples.

2. Christ's words abide in us (v. 7). So mighty is the power of the one who abides in Christ and His words abide in Him that Heaven can withhold no gift from him. In fact, the one who is united to Christ by faith and prayerfully meditates upon His words will be so led by the Spirit to pray as to have success without limit (Col. 3:16).

III. The Blessed Issue of a Fruitful Life (vv. 8-17).

1. The glorification of the Father (v. 8). Through much fruit bearing the Father will be glorified (Matt. 5:16). The unfruitful life fails in this respect.

2. Credentials of discipleship (v. 8). The only way to prove that one is a child of God is to

manifest the characteristics of God in our acts and service.

3. Abiding in Christ's love and keeping His commandments (vv. 9, 10). The way to abide in Christ's love is to keep His commandments. The one who neglects the words of Christ is destitute of His love. It is folly to talk of being in the love of Christ while disobeying His teachings. The supreme example for our imitation is Christ's obedience to the Father.

4. Fulness of joy (v. 11). The way to have fulness of joy is to have Christ's joy in us.

5. Loving one another (vv. 12, 13). The one who abides in Christ and has the life of Christ flowing into him will live a life of love, will love his fellow-man, especially his brother in Christ.

6. Friends of Christ (vv. 14, 15). Christ's friends do whatsoever He commands. Being thus obedient He takes us into His confidence and makes known unto us the Heavenly Father's will.

7. Perpetual fruit-bearing in love, with power in prayer (vv. 16, 17). This enriched life becomes possible through the sovereign choice and ordination of Christ.

May 20

The Importance of Self Control Isaiah 28:1-13

Golden Text—"Every man that striveth in the games exerciseth self-control in all things." 1 Corinthians 9:25.

I. God's Judgments Upon Israel (vv. 1-4). The woe pronounced against Samaria is that of the nation because Samaria, the capital city, stands for the nation.

1. The sin for which Israel was judged (v. 1). It was drunkenness which seems to have been a national sin. See Isaiah 5:11, 12; 7:5; Amos 2:6, 8, 12, 4:1; 6:6. Samaria's position was an enviable one. The whole nation was proud of her. The crown of pride whose glorious beauty had been so marked was now fading through the blighting effects of drunkenness. Just as the flower severed from the parent stem droops and fades so drunkenness had sapped the vitality from the nation and left it as fading chaplet of flowers on the head of a drunkard. These people had no higher ambition than to live for what their carnal natures craved.

2. The instrument by which the punishment was effected (v. 2). It was to be by the strong hand of the Assyrians. The imagery of this verse shows that this destruction was to be sudden, swift and irresistible. Such ruin awaits all who refuse to hear and do the sayings of Christ (Matt. 7:25-27).

Some of the evils wrought by drunkenness:

(a) Strength is wasted by it (v. 1). "Are overcome with wine." Man's manifold strength, physical, mental and spiritual is soon mastered by strong drink. Instead of using his strength to subdue this craving he capitulates before it.

(b) Honor brought into the dust. "Shall be trodden under feet (vv. 1, 3). Just as this proud city was humbled through intemperance, so does drunkenness bring down into the dust those high in educational, social and business circles.

(c) It despoils beauty (vv. 1, 4). "Beauty is a fading flower." Beauty soon departs from the form and spirit of men and women who indulge in the intoxicating cup. How repellent have become many who were once beautiful!

(d) Wisdom is turned aside (v. 7). "They have erred through wine and strong drink." As a consequence they were groping in darkness instead of walking in the light of the Lord.

II. The Lord's Promise to the Remnant (vv. 5, 6).

Out of this awful darkness shines a ray of brightness, for following the destruction of the proud city the Lord of Hosts is promised for a crown of glory to the remnant of His people. This pointed forward to the coming of the Saviour (Zech. 6:13). Their hopes were partially fulfilled at the first coming of the Saviour, but the real fulfillment shall be when drunkenness, pride and all unrighteousness shall disappear before the glaring light of the Sun of Righteousness (Mal. 4:2; 1 Pet. 5:4).

III. The Sinfulness of Judah (vv. 7-10).

1. Drunkenness (v. 7). Judah had also erred through strong drink. Even their priests and prophets had fallen through the blighting effects of wine. The people almost invariably follow in the steps of their leaders. Indulgence in strong drink had dimmed their vision, disqualifying them for the declaration of God's will. Therefore they were unfit for the administration of the civil affairs. It was a violation of God's law for a priest to take wine before entering the Tabernacle. The drunkards of both Judah and Ephraim are denounced. The message is a fitting one for this day for the Scriptures declare that no drunkard shall enter the Kingdom (1 Cor. 5:11; 6:10). The prophet does not sweeten his words, but calls things by their right names. As it was necessary to use strong words in denouncing the sins of the people in that day, so must strong words be spoken today. The people may speak of the preacher as being coarse and vulgar, but let it be remembered that "fine words are the devil's veils for coarse sins." The awful sin of drunkenness should be denounced in the strongest terms possible by God's servants. Let those who are the leaders of the people see to it that they do not go reeling and staggering as they did in those days.

2. Unnamable filth (v. 8). This description shows a condition which is deplorable indeed. Filth and drunkenness go hand in hand.

3. Mockery (vv. 9, 10). In addition to their drunkenness and filth they scornfully mock God's prophets. These priests had become so hardened by their drunken debauchery that they set at

naught Isaiah's instructions and scorned God's messengers. They questioned their authority and gave back the answer of ridicule as if to say "We are teachers, what do you mean to teach us? Are we babes that have just been weaned? You come to us with your line upon line, line upon line." They were not only unwilling to receive the message but tired of the way in which it was delivered. They wanted something new. Many about us are guilty of the same things. Not being willing to receive the message they complain of the manner in which it is delivered. The doctrine of salvation by blood alone is not a very popular one, the preaching of the Cross is foolishness to some (1 Cor. 1:18-21; 2:14). Men do not like God's message because it calls them to make a surrender of their sins.

IV. Judah's Punishment (vv. 11-13)

The prophet replies to these drunken scoffers that their very drunken questions should be answered by the Lord in strokes of judgment. God had repeatedly offered them rest, but they had, as repeatedly refused it. Their scorn and contempt are answered with the bitterest sarcasm. The bloody conqueror would come upon them and cause them to be snared and taken. Their condemnation was aggravated by their chafing under the Lord's instructions.

May 27

The Holy Spirit a Witness to the Deity of Christ

John 15:26-16:14

Golden Text:—"He shall teach you all things." John 14:26.

I. The Holy Spirit Christ's Representative (15:26, 27)

In chapter 14:16 Christ says that in view of His absence in preparing a home in Heaven for His disciples He would send another Comforter, some one to act as His substitute. That substitute is the Holy Spirit. He calls out from the nations those who are to be members of His church and presides over the church. He does not act for Himself but for Christ. The more we know, therefore, of the Spirit the more we shall know of Christ. If we would please Christ we must receive and honor His substitute. The Holy Spirit's testimony is to be supplemented by that of the disciples. Their testimony was of particular value for they had been with Him, and therefore had a personal experimental knowledge of Him. The more intimate they were with Him, and the more accurate their knowledge of Him, the more valuable their testimony became; for the more they knew the more beauty they saw in Him. They never saw in Him any imperfection, for He never made a blunder in speech or deed.

II. The Holy Spirit the Believer's Comforter in Time of Trial (16:1-7)

The word "Comforter" according to its etymology signifies "One who is called to another's side to aid him, as an advocate in a court of

justice." The Holy Spirit therefore is Christ's representative who stands by the side of His own disciples, strengthens, encourages, defends from the enemy and pleads their cause before God the Father. The bitter persecutions which awaited the disciples as soon as the Lord had gone away had been told them by Jesus. He told them that they should be cast out of the synagogue (v. 2). This was an awful experience. It meant the exclusion of a disciple from all religious and social intercourse. People would avoid him as they would a leper. Curses were pronounced upon him. Stones were cast upon his coffin when he was dead, and all mourning for him was forbidden. He tells them that they would not even stop at that but would kill them, believing that it would be a service well pleasing to God. This service to God carries the meaning of a religious sacrifice. This wonderful prophecy has been and still is being fulfilled. As Christ forewarned His disciples, so Paul in a later time showed what would be. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). But the same Holy Spirit who gave strength and grace then will keep us from falling. These words so grieved the disciples that they had scarcely inquired as to where the Lord was going (vv. 5, 6). Nevertheless He tells them that His going is expedient else the Spirit, the Comforter, will not come. With the Holy Spirit in and upon them giving wisdom and courage, they could better endure all these sufferings. That same Spirit is for us now. With the Lord Jesus as our High Priest in the presence of the Father, and the Holy Spirit in and upon us, it is much better than if we had Christ's bodily presence.

III. The Holy Spirit the Judge of the World (16:8-11).

This was encouraging to the disciples. Through the coming of the Comforter and His working in and through them victory was to be achieved.

1. He will convict the world of sin (v. 8). The peculiar sin of the world is not believing on Christ. The essence of all sin is unbelief in Christ, an unwillingness to surrender to the divine will (v. 9: cf. John 3:18, 19). Christ, the Son of God, came to bring to the world salvation, therefore no sin so great can be conceived as the unbelief in and rejection of Him. The way the Spirit convicts the world is through the testimony of those who are filled with Him; that is, He operates upon the world through the lives and testimony of those who have been saved. Let us realize that if ever the men and women in the world are to believe on Jesus it will be through us. Our concern should be to place ourselves completely under His control.

2. He will convict the world of righteousness (v. 8). This was to be through the resurrection and ascension of Christ (v. 10). His coming forth from the grave and ascension into Heaven was an indisputable proof that He was no impostor. It proved that He was what He claimed to be.

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Thus they would see that He was a righteous One whose merit is imputed to all those who believe on Him.

3. He will convict the world of judgment (v. 8). He tells of judgment to come. The guarantee that there is a judgment to come is that Satan is already judged (v. 11; cf. John 12:31).

IV. The Holy Spirit the Guide into All Truth (vv. 12-15).

The disciples were not ready to receive all that Christ had to teach them (v. 12). Their own prejudices had entered in and made it impossible for Him to teach them concerning His death. They had ceased to grow because they refused to believe and act upon what the Lord desired to teach them. That which He said they would afterward understand was to be made real by the Holy Spirit. This Spirit came on Pentecost. The coming of the Spirit is the guarantee that the gospel record is true; and also that the teaching of the apostles is from God, even the revelation which shows us things to come. The Spirit will lead His disciples into a deeper and fuller knowledge of the truth. Only as He teaches us can we know the truth. No man in the power of his intellect can know the truths of the Bible. The Spirit is the interpreter of the truth revealed in His Word. His supreme mission is to make Christ known. He does not witness to Himself, but remaining unseen, points men to Christ. Let us receive that Spirit as our teacher for He is eminently successful; and when once Christ is made known unto us by Him, we shall see Him as the fairest of ten thousand and the One altogether lovely.

June 3

Jesus Betrayed and Denied—A Proof of His Messiahship and Deity

John 18:1-18

Golden Text:—"He was despised and rejected of men." Isaiah 53:3.

We now enter upon the study of the last main division of the book of John. Jesus now passes from the fellowship of His disciples to the preparation of the great sacrifice which He is about to make for the sins of the world. It is a short step from His great intercessory prayer to the Cross.

I. Jesus Betrayed (vv. 1-3).

1. Place of betrayal (v. 1). Gethsemane, a place of prayer to which He with His disciples often resorted. It meant much to Him in His loneliness and trials to be alone in communion with the Heavenly Father.

2. His companions in trial (v. 1). Peter, James, and John (Mark 14:33). He took with Him the three who apparently were closest to Him, but even they slept while He endured His greatest agony, even sweating, as it were, great drops of blood.

3. The traitor (vv. 2, 3). The blackest of the world's crimes was committed by a trusted dis-

ciple. This infamous deed began in the greed for money. Judas had been with Jesus for three years enjoying the most intimate fellowship. His holy teachings had fallen upon his ears again and again. He witnessed the many mighty works which the Lord wrought. He no doubt preached in Christ's name. He had been with Him in seasons of retirement, so much so that the place where Christ was apprehended was familiar to him. Now because he has no heart for the Lord he uses this knowledge to bring Christ's most deadly enemies upon Him. What infamous perfidy this! This awful condition of heart was not reached at one bound. Judas allowed the love of money to get between himself and the Lord. This had a paralysing effect upon his conscience. It is always true that blessings misused become curses. The love of money, or of the world, may lead one into a careless life. Let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12). Let this act of Judas be a warning to us all lest we too should cherish some besetting sin.

II. Jesus' Voluntary Surrender of Himself (vv. 4-8).

He went forth with the full consciousness of meeting His enemies. There was no moment of His life when He was more free than when the mob came to arrest Him. The outcome of that night was clearly before Him. He did not wait for them to seek Him out, but went calmly to them and inquired as to whom they sought. And when they told Him that they sought Jesus of Nazareth He told them that He was that one. His surrender was entirely the act of His free will; there was no necessity laid upon Him. Accompanying His utterance "I am he" was His invisible divine power, for those sturdy Roman soldiers fell backward to the ground. This may be taken as typical of the confusion and disaster which shall overtake His enemies when He comes in glory. His giving Himself up illustrates His work of redemption.

III. Jesus' Tender Consideration for His Disciples (vv. 8, 9).

The awful agony of the Cross was before Him. He knew full well what He must suffer, but He did not forget His own. He knew the weakness of His disciples, so He yields Himself up and so makes a way of escape for them. He secured the deliverance of His own by surrendering Himself to shame and death. "If, therefore, ye seek me, let these go their way" (v. 8). This is ever His way, the Good Shepherd lays down His life for His sheep. He is doing the same now. No one who trusts Jesus can be lost. Let us more and more yield ourselves to Him.

IV. Peter's Denial (vv. 15-18).

The Lord had warned the disciples of their danger. He even gives them the hint that they are to go away. He told Peter that he could not follow Him now (13:16), but Peter with overweening confidence was determined to show the

Lord that he would stand by Him. Peter little knew himself. He not only proved to be a coward, but even indulged in oaths, denying the Lord. This should be a solemn warning to us all. We should heed it that we may not make the same shipwreck of our lives.

Note the steps in Peter's fall.

1. Self-confidence (Mark 14:29, "Although all shall be offended, yet will not I"). Jesus had just told them that all of them should be offended, but Peter was determined to show the Lord that He was mistaken in him. May we beware of self-confidence.

2. Failure to watch (Mark 14:37, "Simon, sleepest thou? couldst not thou watch one hour?"). Self-confidence is always followed by unwatchfulness.

3. Failure to pray (Mark 14:38). It is the one who realizes his weakness who always seeks communion with God in prayer.

4. Zeal without knowledge (John 18:10, 11;

compare Mark 14:47). Peter thought now to make up for his lack of watchfulness in prayer by outward acts. Many today are equally foolish.

5. Following Christ afar off (Mark 14:54). Christ's rebuke to Peter for his ignorant zeal cut him to the quick. He is not ready to forsake Him, but is following him afar off, no doubt wondering what will be the outcome.

6. Warming himself at the enemy's fire (John 18:18; cf. Mark 14:54).

7. Open denial (John 18:17; cf. Mark 14:66-72). After having so far allied himself with Christ's enemies as to warm himself at their fire, the next step was open denial. May we seriously ask ourselves, are we betraying Christ today? We may betray Him by failing to speak for Him, by neglecting the study of His Word, by denying His deity and authority, by craving selfish ease or desiring the things of the world. The penalty which we must pay for such denial will be His denial of us.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

May 13

Jesus the True Vine
John 15:1-13

"I am the true vine" (v. 1). Salvation is vital union with the Lord Jesus Christ so that His life becomes our life. The union is as intimate as that between the vine and the branches. Much that passes in the world for Christianity is not Christianity at all for "Christianity is Christ," and not mere creed about Him.

"Every branch in me that beareth not fruit he taketh it away" (v. 2). The Father is the husbandman of the divine vineyard. Fruitless branches call for removal. Such language should not be interpreted to argue that the truly regenerate may lose union with Christ but should be viewed as warnings by which the perseverance of the truly regenerate may be secured.

"He cleanseth it that it may bear more fruit" (v. 2). Fruitfulness is secured by pruning. Plants oft give themselves to generous growth without fruit bearing. Through pruning, growth for self is arrested, and fruit for God secured. It is related of a wealthy man that before the birth of his son he was generous in all philanthropies and gave of himself and time for Christian work. As his child grew he began to give most of his time to his boy and became penurious so as to save for his child. God's taking of the child by death was the sharp use of the pruning knife to restore the branch to fruitbearing.

"Abide in me and I in you" (v. 4). Christian living should not be a hard disagreeable struggle but a joyous outputting of life. We do

not hear trees and vines grumbling because they are called upon for blossom and fruit. These come as the expression of a strong inner life, Christ within is the believer's life.

"The same beareth much fruit" (v. 5). The secret of fruitbearing is abiding in Christ. When the believer is in Him, Christ will have His way, and His way is that of fruitbearing. Fruit is the life activity that extends to others. Of Jesus it was said "He went about doing good." Concerning human duty Paul wrote "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

"If a man abide not in me . . . is withered" (v. 6). Union with environment sustains life. When union is broken the very influences that foster life and fruitfulness become agencies producing decay. The rain and sunshine which makes the united branch green and fruitful causes withering and decay in the separated branch. Judgment follows uselessness, both in the natural and spiritual world.

"If ye abide in me, and my words abide in you, ask" (v. 7). We have here the conditions of successful prayer. The first condition has to do with **character**—"If ye abide in me." The second condition has to do with **knowledge**—"and my words abide in you." By union with Christ the very ambitions of God for us become the substance of our prayers. By having His Word abiding in us His commands and promises become the very moulds into which we pour our prayer thoughts. To pray in the name of Christ is not to ask for anything we happen to think of and close prayer with the words "in Jesus' name," but the name of Jesus

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stands for a circle or area of Messianic provision within which we should keep our prayer thought. We should also pray out to the widest border of that great circle of provision, covering as it does every need.

"Herein is my father glorified that ye bear much fruit" (v. 8). The gospel enterprise is the greatest enterprise of the universe. God has put His whole resources into it—His Son, His Word, His Spirit. Believers belittle the Divine enterprise in Lilliputian efforts for gospel progress.

"Even as the Father hath loved me, I also have loved you" (v. 9). It makes the heart burn to realize that Christ's love for His own is equal to that of the Father bestowed upon Him. Love produces confidence. The Father's love involved a ministry of sacrifice for Christ. Christ's love involves a ministry of sacrifice for us. He trusts us to carry out His will.

"If ye keep my commandments ye shall abide in my love" (v. 10). A careful endeavor to do the will of Christ is the condition of abiding in Him. Christ had no other condition of abiding fellowship with the Father than doing the things that were well pleasing to the Father.

"That my joy may be in you, and that your joy may be made full" (v. 11). Joy is a normal feature of the Christian life. Christ's own life was one of joy in God even though He was "a man of sorrows and acquainted with grief." He knew the joy of self-sacrifice for the glory of the Father. He would have our joy made full.

"That ye love one another even as I have loved you" (v. 12). The measure of love under Old Testament law was "love thy neighbor as thyself." Under the New Testament gospel we are to love as Christ loved, with a willingness to lay down life for others. "Self-preservation" has been termed "nature's first law," but it is not. Sacrifice for race-preservation is really a fundamental law of life, ever realized in great world emergencies.

May 20 Importance of Self-Control Isaiah 28:13

"Woe to the crown of pride of the drunkards of Ephraim" (v. 1). The beautiful city of Samaria was termed "the crown of pride of a drunken nation" and was likened to the fading garland upon the brow of a besotted race. Pride is a cardinal sin of men. Satan had his downfall through self-exaltation. Men today walk through life with the "swagger of possession," forgetful of God's over-arching heaven and that they possess nothing "which they have not received."

"Behold the Lord hath a mighty and strong one" (v. 2). God is never without resources for the punishment of sin. When Israel sinned he brought against them the weapon

of Assyria. When Assyria's cup of iniquity was full there was also for her the besom of destruction. The destructions of war are fittingly likened to "A tempest of hail, a destroying storm, a tempest of mighty waters overflowing."

"The crown of pride . . . shall be trodden under foot" (v. 3). Man's folly is in glorying over the transient things of his own achievement, and the things which perish with the using. It is not worth while to be unduly excited over that whose influence is but temporary.

"In that day will Jehovah of hosts become a crown of glory and a diadem of beauty" (v. 5). Amid tones of judgment in God's prophecies there are always notes of hope and mercy. Ever connected with the sentence of destruction on evil is there the promise of future good. Some day the world is to be rightened, and God is to have His place in the hearts of men. The name of the world capital in the glad kingdom day will be "Jehovah-Shammah-Jehovah is there."

"A spirit of justice to him that sitteth in judgment" (v. 6). The world waits for the coming of its true king. Upon Him shall rest "the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of Jehovah . . . With righteousness shall he judge the poor and decide with equity for the meek of the earth . . . And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins" (Isaiah 11:2-5). With such prophecy in the Bible why do men scan the future with eyes of hope seeing only international arbitration and worldwide councils?

"The priest and the prophet reel with strong drink" (v. 7). The world has been cursed by drunken leadership. On many occasions what has passed for the fiery eloquence of patriotism has been but the inspiration of wine. Many wise ones believe that a plan for the liberation of the bondman and for the avoidance of internal strife might have been formed when our great Civil War occurred, had all political leaders been free from the influence of strong drink.

"They stagger with strong drink; they err in vision, they stumble in judgment" (v. 7). Through drunkenness men refuse to walk steady under the burdens of life. Through strong drink there is error both in vision and in judgment. A great thing happened when national Russia gave up its strong drink. When the people stopped drinking, they began thinking, and having reached the conclusion that they could get along without their vodka, they soon learned that they could get along without the Czar and the bureaucracy. A year of temperance in the sense of total abstinence in our land would result in a thoughtfulness that would sweep away many evils and traditions hoary with age.

"All tables are full of vomit and filthiness" (v. 8). World pleasures often pass the boundaries of decency. In ancient Rome those

who feasted often ate to the full, retired from the table for an emetic, and then returned to the joy of feasting. This is not extended to modern life but an appalling gluttony still exists in circles that would brand themselves as respectable.

May 27

The Holy Spirit and His Work

John 15: 26, 27; 16:7-14

"But when the Comforter is come" (v. 26). The Holy Spirit is termed the Comforter or paraclete whose mission is that of helpfulness. The Holy Spirit has always had a mission in the world. He was intimately associated with the work of creation, and with the maintenance of the universe. In Genesis we read "the Spirit of the Lord brooded on the face of the waters." Job said "the Lord by his Spirit hath garnished the heavens," thus revealing that the stars have their mathematical courses through the wisdom of God by the power of the Holy Spirit. David sang of the opening springtime "thou sendest forth thy Spirit; they are created; and thou renewest the face of the ground." The Holy Spirit had a ministry of warning to the people of Noah's day, and a ministry of anointing for prophets, priests, and kings. His widest ministry began after the ascension of Jesus when it became His mission to reveal an exalted Christ.

"He shall bear witness of me; and ye also bear witness" (vv. 26, 27). The Holy Spirit bears witness to Christ and fits believers to bear the same witness. The Holy Spirit secured the human birth of the Christ. It is His mission to impart the Christ life to men and to anoint them for witness-bearing.

"It is expedient for you that I go away" (v. 7). Our Lord had a wider and more rapid ministry by departing to the Father and diffusing His personality through the Holy Spirit upon all believers, than had He remained to visit city by city with the limitations of His earthly body. When Jesus was on earth He could touch but a limited number with the power of His personality. Now the Holy Spirit brings Him to every believer.

"When he is come he will convict the world" (v. 8). It is when the Holy Spirit has an active ministry in believers that He reaches by overflow the unsaved world. Pentecost reveals that the world is awakened through the joy and testimony of a spirit-filled church.

"Will convict the world in respect of sin, because they believe not on me" (vv. 8, 9). The world needs to be convicted of the fact that unbelief is sin. Men freely admit that theft, drunkenness, and adultery are sins, but only few realize that unbelief as regards Christ is the tap-root of all sin. He who lives an immoral life disregards God's laws. He who fails to believe on Christ makes God a liar by denying His testimony to His Son. (1 John 5:10).

"Of righteousness because I go to the Father" (v. 10). The world needs to be con-

victed of the fact that our Lord's return to the Father is the demonstration that God made a righteous effort to redeem mankind, and that in Christ there was manifested the righteousness of God (Rom. 3:21-26).

"Of judgment because the prince of this world hath been judged" (v. 11). The world is largely blind to the fact of Satan's personal existence, and equally blind to the fact that he has been judged and sentenced by the exalted Lord. If the world could get clear vision of the real nature, present work, and doom of Satan, there would be widespread interest in the gospel offer. The church has need to pray that the Holy Spirit will fully sanctify believers and convict the world of coming judgment.

"I have yet many things to say unto you" (v. 12). God's revelation has been progressive. He times His revelations to the needs and capacities of His children. As a wise teacher He withholds vision of larger truths until the lesser are apprehended. A full knowledge of all the joys that heaven contains for us would unfit us for the daily routine of life.

"He shall guide you into all the truth" (v. 13). The Holy Spirit has a ministry for every age. No one age has a right to go into the business of permanent creed-making and to make the declaration that all the truth that can be known has been imparted through one Synod or General Assembly. As truly as the book of nature is open to new discoveries in science, so true is it that the Bible is open for deeper views of the truth of God. The stars remain the same. Systems of astronomy have varied.

"He shall declare unto you the things that are to come" (v. 13). The Holy Spirit is the author of prophecy and the interpreter of prophecy. Just in proportion as an age is unspiritual will it neglect the prophecies of God's Word. Many professing Christians are either indifferent to prophecy or hostile to its declarations because Bible prophecy has no outlook of glory for mere human programs. Today world visions for peace disregard the "sure word of prophecy" which God has given as a lamp for our dark time. Men talk and write of a federated world. "Why is there not a word about bringing back the King?"

June 3

Jesus Betrayed and Denied

John 18:1-11; 15-17.

"When Jesus had spoken these words" (v. 1). "These words" were the after-supper address of comfort to the disciples and the great intercessory prayer. No one can read these with open mind and reverent spirit without realizing the claims of Jesus to transcendental relations with both God and man, and the conviction that such a Saviour is the supreme need of sinful man.

"He went forth with His disciples over the brook Kidron" (v. 1). History repeats itself. Centuries before King David had crossed this

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"Ravine of the Cedars" in flight from the rebellious Absalom. Now his Royal Son makes the same journey pursued by human hatred. Sin is attempted paricide. Absalom would have killed his father. Sin would destroy the manifested life of God.

"Where was a garden" (v. 1). How varied the scenes in the places consecrated to human love and fellowship. The olive trees of Gethsemane had often overshadowed Jesus and the disciple band as they rested at close of a weary day and with peaceful hearts had looked up "Where sky and leafage interlace, So close the heaven of blue is seen, Inwoven with the heaven of green." Now their outspread branches shelter the Son of God in His supreme agony over rejection by the world He came to save.

"Judas also who betrayed him knew the place" (v. 2). Judas knew the place where Jesus would likely be found when the day's work was done. He knew more. He knew the sinless character of the Master and His worthiness of fullest love and devotion. But covetousness and the indwelling power of Satan strangled every nobler instinct of his soul and drove him to the darkest deed of history. Some have tried to palliate the crime of Judas by saying that he was trying to force Jesus to show His power and claim the kingdom. The Bible narrative makes it plain that he opened his heart to Satan through love of money and that "Satan entered in" (John 13:29, Luke 22:3). Satan is still looking for open heart doors in men.

"Judas then having received the band of soldiers" (v. 3). How wide has been the conspiracy against Christ. It is today as of old, personal, ecclesiastical and political. There is hostility to the real Christ in both the individual heart and human organization.

"Jesus therefore knowing all the things" (v. 4). Nothing came as a surprise to Jesus Christ. Everything concerning His trial and crucifixion were matters of prophecy. That His bones should not be broken, that He should be pierced, and that His grave should be with the rich, was all a matter of prophecy.

"They went backward and fell to the ground" (v. 6). When one little gleam of our Lord's matchless personality fell upon the arresting crowd they were prostrated to the earth. Well may we believe that sinful men will call upon the rocks and mountains to hide them from

the face of Jesus when He comes as judge. **"If ye seek me let these go their way"** (v. 8). The vicarious nature of Christ's suffering begins to be shown in the moment of His arrest. He is surrendering Himself to save others. He saved others, Himself he would not save.

"Simon Peter having a sword drew it" (v. 10). Had Peter been permitted to follow his impulse of defence, he would have fought for Jesus to the death. It was the strain of waiting and silence that brought on denial. Patient waiting in the trenches is the severest test of the soldier and the Christian.

"Now the servant's name was Malchus" (v. 10). Why does the divine record name the man who so narrowly escaped Peter's sword. Surely it is because Malchus is among the redeemed. This bond-servant was not there of his own accord. Jesus in pity healed his severed ear, and may we not suppose healed his heart. We will want to know Malchus in the next world, so we have his name.

"Put up thy sword into the sheath" (v. 11). This is an individual command to Peter not to attempt interference with the progress of Christ in His sacrificial career. It is not the forbidding of defensive warfare. Jesus made it plain that while we wait for the kingdom days there may be necessity for righteous defence, and that what we would fain use for life's comfort must be used for defence: "He that hath no sword let him sell his garment and buy one" (Luke 22:35-38).

"The cup which my Father hath given me, shall I not drink it" (v. 11). To do the will of God was the mission of Jesus. This is also the mission of all His followers. Sometimes the Father presents the cup of suffering. Let every disciple imitate his Lord.

"And Simon Peter followed Jesus" (v. 15). Peter's denial came as the result of following Jesus "afar off." By such following he was lost to the influence of Christ's personal glance. Later he warmed himself by the fires of our Lord's enemies, and thus gradually reached the point where he trembled at the question of a maid-servant, and broke forth into profane denials of Christ before other questioners. The contrast between Peter in the high Priest's hall and at Pentecost is the contrast between Peter in his own personality, and Peter filled and dominated by the Holy Spirit.

Sunday-School Problems

By E. O. Sellers.

TEMPERANCE AND THE SUNDAY-SCHOOL

That we are living in a day of temperance crisis in the history of the world is apparent to any one who reads current history. The advancements of the past twenty-five years can be traced to the period of education which has preceded, and is concurrent with, the temperance

victories which are becoming so increasingly common.

The part the Sunday-school has had in this campaign is essentially important. In the schools there is need not only of special programs and the observance of special days, but there ought to be a campaign of general and constant teaching along the lines of the application of temper-

ance principles and the effects of alcohol, spiritually, socially and economically.

The history of temperance education in connection with the modern Sunday-school movement really began in 1880, when official recognition was first taken in the matter of temperance lessons. It was not till 1892, however, that distinct temperance lessons were put in the cycle of study, two for each year. Now there is a temperance lesson quarterly, and one Sunday in the year, usually in November, is known as the World's Temperance Sunday.

The graded lesson material lays emphasis upon temperance education, certain portions of it being distinctly set apart with that emphasis in mind. A real, up-to-date Sunday-school will present to boys and girls temperance biographies, and other temperance facts by means of charts and exhibits. Some schools are following what are known as five minute "temperance lectures." Schools can employ debates, can have temperance talks, and all should emphasize pledge signing. Then there is temperance literature of great value which ought to be distributed profusely in the schools. Some schools have distinct temperance organizations that do good work, and help to advance the temperance cause.

The Bible Not Side-tracked

In all of this the question of how to observe special temperance Sundays, and not to set aside entirely the study of the Scriptures, is one that is deserving of special consideration. We do not advocate the observance of so many special days in the Sunday-school as to set aside in any great measure the study of the Bible. Usually the emphasis can be made sufficiently strong in the opening or closing exercises of the school, allowing the teachers to make the application while teaching the lesson.

One of the most complete and attractive Sunday-school temperance programs yet brought to our attention was one used last fall in connection with the Sunday-school of the Moody Church, Chicago. Planning, as for all special days, the school first determined prayerfully and carefully what is the great spiritual truth that should be impressed upon the scholars by this special service. For illustration, on Easter, it is the Resurrection; on Christmas, God's love in sending His Son to the earth; on Thanksgiving, the privilege of giving to Jesus through giving to others, and on a recent Rally Day this school took for its theme, "Rally to the Bafner of Jesus, and Crown Him Lord of All." They are careful to avoid making any of these special programs simply entertaining.

First of all, a committee was appointed for the special day. This committee was appointed many weeks ahead, and on the committee there is usually a representation from each department of the school, and oftentimes the superintendent of the department, together with the chorister and general superintendent, who are

ex-officio members of such committees. The committee seeks to combine the best of the old tried workers with promising new material who are just coming to bear responsibilities in the school. The school did not ask a scholar to take part in the special program just to have him represented or because of his parents' position in the church or school, but solely on the ground of fitness for the place. Only such scholars as could speak and sing the best were chosen for prominent places upon the program.

In planning for the World's Temperance Sunday, the chairman, who is the superintendent of the temperance department, was general chairman of the arrangements for the day. The building up of the program was a growth. Naturally pledge signing was thought of. Some one suggested arranging these pledges in the form of the United States flag, similar to the one exhibited at the International Convention held in Medina Temple, Chicago, in 1914. Then, inasmuch as election was in the air, it was suggested that the pledges be dropped in ballot boxes, thus letting each member "vote the dry ticket." As an after thought, growing out of these and the fact that several states had gone dry, it was decided to show a large "wet and dry map" of the United States. This map was shown on a stereopticon sheet, and the changes due to the recent election were indicated by changing the black to white according to the states that had gone dry. To this was added a large, white card in the shape of Illinois, with the words, "Illinois Next," and placed over the State of Illinois. This map was prepared by the use of a stereopticon projecting on a sheet a map of the United States, which map was drawn to the lines thus projected. If any one desires further information, let him write to the Moody Sunday-school, Chicago, Ill., and he can get full instructions as to how the map was prepared. Special songs were arranged and used in connection with the service, together with a special song written by one of the former scholars, now an evangelistic singer, entitled "The Saloon Must Go."

After a brief opening service, each teacher had a chance to make an appeal to his own scholars, and ask them to sign pledges. Then all the departments, except the beginners and the adult classes, assembled in the church auditorium. The temperance superintendent made a brief but vigorous address which brought forth much applause. Then the map was changed, and this caused much enthusiasm. Then came the voting. First, the Primary Department marched up on one side of the platform with their signed pledges, each child depositing one signed pledge, and keeping a duplicate to carry home again, this duplicate being attached to the pledge and by perforation easily detached. They voted the blue ballot, the Juniors and the Intermediates, the white, and then the Senior Department voted the red. The spectacle of 345 young men

(Continued on page 768.)

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Practical and Perplexing Questions

Answered by the Editors

BRIEF MENTION

P. H. S., Atmore, Ala.: We cannot quite agree with the author's position in "Blood vs. Blood." The writer in the March number of our magazine seems nearer the truth. We would advise you to send to Chapple Publishing Company, Boston, for a pamphlet on "God and War," by Prof. L. T. Townsend (25 cents).

I. H. G., Jamaica, Vt.: We had not thought of your interpretation of the one hundred and seventh Psalm just in that way, but it is worth further consideration. We will write the General Theological Library of Boston and offer to present it with some books on the second coming of Christ if it will accept them.

Mrs. D. S. P., Brookings, S. D.: Romans 11:26 means all the Israelites on the earth at a certain period after Christ's return. God's promise to Abraham was fulfilled in the birth of Jesus Christ and the salvation that ultimately will come to all the nations of the earth through His death and resurrection.

Miss M. L., Bridgeton, N. J.: In the following Scriptures you will find "immortality" taught, though it really means immortality not of the soul only, but of body and soul together: Romans 2:7; 1 Corinthians 15:53, 54; 2 Timothy 1:10. The translation you give of John 1 is not correct. You can trust that in the King James Version.

F. A. P., Claypool, Ind.: Many churches use unleavened bread in the Lord's Supper because of the text you quote, 1 Corinthians 5:6-8, and also because that was the kind of bread used by Christ in its institution. Personally we prefer it. But there are perhaps as many churches that use ordinary bread without considering it to be inconsistent, as there is no commandment on the subject.

H. B. F., LeRoy, Minn.: Doubtless Jesus would have set up his earthly kingdom had Israel accepted Him either before or after the resurrection. It is true that Isaiah 53 had to be fulfilled some time, but this does not carry with it the idea that God made it necessary by an arbitrary decree. God foreknew that His Son would be rejected, but this is different from saying that He foreordained it independently of the free working of the human will.

T. H. H., Landingville, Pa.: We think the Armenians are equal if not greater sufferers than the Belgians, and have advised that money be sent to the one as well as the other. But we would not think it wise or right to discriminate

against Belgium because it is a Catholic country, although you may be right in surmising that the latter fact explains the popularity of the appeal for Belgium in some quarters. Of one thing we are sure, i. e., that the Armenians should not be neglected.

A. K. C., Amarillo, Tex.: There seems to us to be a difference in the spiritual condition of a child before and after moral accountability. The atonement of Christ is sufficient to atone in the one case without the exercise of a personal faith, but not in the other. It is an opinion only and we do not press it; but it is the opinion of the Christian church generally in all the centuries.

We think when Christ healed the bodies of men He healed their souls. It is incapable of absolute proof in many cases, and therefore it should not be pressed in the same sense as some other truths of Scripture. But if you think otherwise we believe the burden of proof is on you.

J. T. D., Baltimore, Maryland: Astrology took its modern form in Alexandria, Egypt, about the beginning of the Christian era, its earliest complete exposition being found in the writings of Claudius Ptolemy, 130 A. D. Its roots, however, are traced to the idolatry of ancient Babylon. Christians should have nothing to do with astrology for the following reasons: It is absurd, for the divisions of the heavens on which it is based are imaginary. It ascribes to planets, or spirits supposed to preside over them, the powers that belong to God alone and so is idolatrous. It assumes the insufficiency of Christ and the Scriptures for guidance. With other forms of divination it is condemned by Deuteronomy 18:9-15; Isaiah 44:25 and Jeremiah 10:2; probably the magical books in Acts 19:19 included the almanacs, tables and formulas used by astrologers.

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed a friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him. "Stranger here, ain't you?" The parson admitted it. "Traveling man?" said the barber. "No," said the parson. "What are you doing over here?" asked the barber. "I am supplying the pulpit," said the parson. "Supplying the pulpit?" echoed the barber, who had apparently never heard the phrase before. "What with?" That question set the clergyman thinking. He began to ask himself what he actually was supplying that pulpit.—"The Christian Herald."

For Sermon and Scrap Book

TEXT SUGGESTIONS For Memorial Day

Matt. 20:27, 28; John 4:38, l. c.; John 15:13; Rom. 5:7; 1 Cor. 16:13; Gal. 2:20, l. c.; 2 Tim. 4:7; 1 John 3:16.

THE UNRETURNING SOLDIER

"Weep sore for him that goeth away: for he shall return no more, nor see his native land."—Jer. 22:10.

Shallum, who went away never to return, is the type, in this respect, of the brave soldier boy whose going away had no return.

1. His life was a toll of war. Widowed love and orphaned dependence wept in vain.

2. His eyes never saw again the land which his patriotism rescued or enriched. That is our privilege.

3. But his memory is garlanded with the weeds of sincere mourning and the bays of warm affection. Marble and festival keep alive our patriot dead.—"Homiletic Review."

THE CHRISTIAN

2 Cor. 5:17

1. Amazing supposition—"If."
2. Innumerable amount—"any man."
3. Celestial fellowship—"be in Christ."
4. Exalted position—"new creature."

—H. G. H.

ABIDING IN CHRIST

John 15:4-10

I. What is Abiding in Christ?

1. Not mere union with Him.
2. Meaning of "abide" (remain, continue, recline, rest).
3. To give Him full control within.

II. Reasons for Abiding in Christ.

1. Christ commands it.
2. Natural inability to bear fruit. V. 4.
3. Natural inability to accomplish anything spiritual.

- a. In conflict (Eph. 6:12).
- b. In service (Acts 3:12).
- c. In testimony (Jer. 1:6).

III. How to Abide in Christ.

1. As a branch (no effort). V. 5.
2. Keep His commands. V. 10.
 - a. Love one another. V. 12.
 - b. Feed on Christ. Jn. 6:56.
 - c. Pray. 1 Thes. 5:17.
 - d. Witness for Christ. (Mk. 16:15).
3. How to keep the commands (Gal. 5:16, 17).

IV. Results of Abiding in Christ.

1. Much fruit. V. 5.
 - a. Fruit of the Spirit. (Gal. 5:22).
 - b. Lasting fruit. V. 16.

2. Answered prayer. V. 7.
3. God glorified. V. 8.

—F. W. Bailes.

HELPS TO TEACHERS

Isaiah 27:2

I. A Perfect Protector.

"I the Lord do keep it."

Personal. "The Lord Himself." Psa. 121:4 (Prayer Book Version).

Powerful. "The Mighty God." "Able to." 2 Tim. 1:12; Jude 24, cf. 1 Peter 1:5.

Perpetual. "Faithful." 2 Thess. 3:2.

II. A Plentiful Provision.

"I will water it every moment."

Free Supply. "Shall give." John 4:11 cf.

"Without money." Isa. 55:1, 2.

Full Sufficiency. "Pour floods." Isa. 44:2, cf. "All." 2 Cor. 9:8. Phil. 4:19. Mal. 3:10.

Faithful Succour. "Every moment." Isa. 27:3; 41:17. "Always." 2 Cor. 9:8, etc.

Final Satisfaction. "Their soul shall be as a watered garden." Jer. 31:12. Isa. 58:11, cf. Jer. 17:8.

III. A Powerful Preservation.

"Lest any hurt it, I will keep it night and day."

Certain. "I will." cf. "Shall." Three times in Psa. 121:7, 8; 2 Thess. 3:3.

Continuous. "Night and day," cf. "From this time forth even for evermore." Psa. 121:8. 1 Thess. 5:24.

Complete. "Lest any hurt it," cf. "From all evil." Psa. 121:7. "Your whole spirit, soul, and body." 1 Thess. 5:23. "The feet." 1 Sam. 2:9. "Thy going out and thy coming in." Psa. 121:8. "That committed unto Him." 2 Tim. 1:12, cf. Josh. 24:17.

—Ruth Thomas.

THE GOSPEL

This great theme may be summarized as follows:

I. In itself the word gospel means "good news."

II. Four forms of the gospel are to be distinguished:

1. The gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfilment of the Davidic Covenant (2 Sam. 7:16, and refs.) a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the

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manifestation of the righteousness of God in human affairs. See Matthew 3:2, note.

Two preachings of this gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Matt. 24:14), during the great tribulation, and immediately preceding the coming of the King in glory.

2. The gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the gospel is described in many ways. It is the gospel "of God" (Rom. 1:1) because it originates in His love; "of Christ" (2 Cor. 10:14) because it flows from His sacrifice, and because He is the alone object of gospel faith; of "the grace of God" (Acts 20:24) because it saves those whom the law curses; of "the glory" (1 Tim. 1:11; 2 Cor. 4:4) because it concerns Him who is in the glory, and who is bringing the many sons to glory (Heb. 2:10); of "our salvation" (Eph. 1:13) because it is the "power of God unto salvation to every one that believeth" (Rom. 1:16); of "the uncircumcision" (Gal. 2:7) because it saves wholly apart from forms and ordinances; of "peace" (Eph. 6:15) because through Christ it makes peace between the sinner and God, and implants inward peace.

3. The everlasting gospel (Rev. 14:6). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations (Matt. 25:31, refs.). It is neither the gospel of the kingdom nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved (Rev. 7:9-14; Luke 21:28; Ps. 96:11-13; Isa. 35:4-10).

4. That which Paul calls, "my gospel" (Rom. 2:16, refs.). This is the gospel of the grace of God in its fullest development, but includes the revelation of the result of that gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the distinctive truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

III. There is "another gospel" (Gal. 1:6; 2 Cor. 11:4) "which is not another," but a perversion of the gospel of the grace of God, against which we are warned. It has had many seductive forms, but the test is one—it invariably denies the sufficiency of grace alone to save, keep, and perfect, and minglest with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism (Col. 2:18, etc.). In any form its teachers lie under the awful anathema of God.—"Scofield Reference Bible."

THE "OUGHT" OF LOVE

This word "ought" means "we owe it." As a debt "we owe it" to the weak to extend to them a helping hand, and "For carrying of burdens love is the great power." A little girl was once carrying a baby, and some one asked, "Is he not heavy?" "No," was the reply, "he is my brother." —W. H. Griffith Thomas.

TAKING UP THE CROSS A Paragraph Sermon

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me."—Mark 8:34.

There is but one Cross—it is the Cross of self-abnegation. To Christ the Cross meant one thing, and nothing less: His sacrifice of Himself to save others. And that is what it must mean to every disciple. To take up the Cross, and bear it after Christ, is to undertake, like the Master, a life of self-denial for the saving of others. It is to lose life and lose self for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said, "He saved others; himself he cannot save." No sneer ever had a truth so sublime. In the Christian life saving self and saving others are utterly incompatible. And the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves and yet to be saved.—A. T. Pierson.

THE FIRST MEMORIAL DAY

Credit for being the real originator of Memorial Day is generally given to Mrs. Mary Cotton Redpath, who died recently in her home in Malden, Mass., at the age of ninety-one. The close of the war found her in Charleston, S. C., with her husband, James Redpath, who was a war correspondent on General Sherman's staff and who remained in Charleston, engaging in educational work among the freedmen, opening day schools and night schools and establishing public reading rooms. Mrs. Redpath appealed to the people of South Carolina for funds to inclose the burial field in Charleston and to erect a monument. Response was prompt and generous. In May, 1865, just fifty years ago, a great memorial service was held in Zion's church after which the entire company marched to the cemetery.

On the previous day Mr. Redpath had told something of the plan to the negro children in an "overflow school" he was conducting in the Presbyterian church, and asked them to interest their playmates and neighbors to gather wild flowers to decorate the graves. A little negro girl said: "Let's all go an' git a'mfuls an' a'mfuls of posies, an' jest hide the graves from sight, till we can't see 'em again nevah no mo'."—"The Christian Herald."

HOW TO OBTAIN A MESSAGE

George Muller once said in the Moody Church, "I read the Bible in course, taking a portion of the Old Testament, and one of the New Testament each day. By that method, I read the New Testament through twice, while reading the Old Testament once. If, when I go to my study, I have not gotten a message for my next preaching service, I begin to read the Bible at the place where I left off the day before. I read a chapter, and then I pray. Often I get my message from the first chapter. If not, I read another chapter and pray again. Sometimes I read half a dozen chapters, or even a dozen, before I get a message, but I always get one.

"Once I got a message for my mid-week service that was so interesting and beautiful that I hesitated to use it for Wednesday night. I said to myself, 'That is too good for Wednesday; I will save it for Sunday, when there will be more people present to hear it.' The Lord said to me, 'Did you not ask me for a message for Wednesday night?' 'Yes, Lord.' 'Then use it,' said the Lord. I did so, and when we next examined candidates for church membership, seven people testified that they had been especially awakened and impressed by that Wednesday night message. 'Preach the preaching that I bid thee' (Jonah 3:2)."

VARIETY IN PREACHING

"The Challenge," dealing with the prevalent impatience of preaching, pleads for greater variety in pulpit work. It recalls that the late Dr. Dale, becoming at one time conscious of a defect in his preaching, drew up for his own guidance a tentative scheme of topics for a month:—(1) *Morning*: Spiritual, Experimental, Higher Truth; *Evening*: Ethical. (2) *Morning*: Ethical, Elementary Evangelistic; *Evening*: Elementary Experimental. (3) *Morning*: Expository, Historical, Ecclesiastical; *Evening*: Doctrinal, Evangelistic. (4) *Morning*: Doctrinal; *Evening*: Evangelistic. The advantages of some such survey are obvious. No preacher, who has to minister Sunday by Sunday to the same congregation, ought to drift into ruts. If he is tempted to do so, his people would prove themselves his best friends by telling him before it is too late.

HOW READEST THOU?

A young lady, asked by her friend to explain what is meant by devotional reading of the Bible, made answer as follows:

"Yesterday morning I received a letter from one to whom I had given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to command myself to the author by

frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it.

"To read the Bible with the same motive is to read it devotionally, and to one who reads it in that spirit it is indeed a love letter."—"United Presbyterian."

A GOOD REST CURE

It is found in a very old-fashioned book, but really it is quite modern and up-to-date, scientific if you will. "Rest in the Lord," the formula reads. Have you ever tried it? We commend it highly. It will do you much more good than either the mountains or the sea shore. You know the matter with you is not that you have been working too hard or are bearing too heavy a load of responsibility and duty. The real trouble is that you are carrying around with you too many anxieties and worries about yourself and other people, and the whole world in general. If you could roll these all off once in a while and get an unburdened, fresh, sane outlook upon life in general, and your own life in particular, the tension would leave you and you would find rest and refreshment right down in your very soul. The man who wrote that old recipe knew life to its very core and reality, and spoke out of an experience that sounded the very depths. God is the soul's rest, man's only true sanctuary.—"Christian Guardian."

ENTERING UP THE PRAYER RETURNS

A graduate of the Moody Bible Institute of Chicago was called to a small Congregational church in Massachusetts, which was established about twenty years ago to meet the special need of a section of the city not covered by the other churches. The young pastor decided that the expenses for the mission must always be met without recourse to fairs, paid suppers, or any kind of paid entertainment. Through all these years he has held the church to this position. The bills have all been met and the spiritual interest has been unflagging. When there is danger of a deficit the church goes to prayer, and a contribution at the anniversary meeting always brings the needed money.

On the fifth anniversary \$500 was prayed for, and \$513 was received.

On the seventh anniversary \$700 was prayed for, and \$744.42 received.

On the ninth anniversary \$900 was prayed for, and \$912 received.

On the twelfth anniversary \$700 was prayed for, and \$725.30 received.

On the sixteenth anniversary \$700 was prayed for, and \$747.62 received.

On the eighteenth anniversary \$800 was prayed for, and \$809 received.—Miss E. S. Webster, in "The Sunday School Times."

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The Gospel in the World

A new convert of Africa will often take a two days' journey on foot to present a question of moral uncertainty to a missionary.

In the European war there have been 10,000,000 casualties in the last two years, but 25,000,000 heathen die every year without the knowledge of Christ.

"The mass movement towards Christianity among the depressed classes is at the present time the dominating fact in the missionary situation in India."—J. W. Oldham.

The one Baptist missionary on the island of Negros has a parish of nearly 4,000. There are 2,000 Protestant Christians on the island, 30 churches, and nine private academies.

The American Board reports an income of \$1,207,126.54, which is a gain of \$105,556.07 over the best previous year. The American Board is the oldest mission board in the United States.

If a man should preach every day to 10,000 Africans not one of whom had heard the gospel, it would take sixty-five years to tell the story to all of the unevangelized inhabitants.

In America, 1,600 physicians to every million people; in China, one to a million. Any need of medical missionaries? Ninety out of every hundred of the inhabitants of non-Christian lands, especially outside of the largest cities, have no access to medical treatment.

A significant statement was made some time ago by a Japanese railway contractor. He said, "I have charge of thousands of men. I do everything in my power to awaken their sense of honor; but the only ones I can trust without watching are those who have accepted the Jesus teaching."

The missionary force in China has grown from 1,296 in 1890 to 5,565 in 1913, or four-fold. Six cities in China have more than 100 missionaries each, Shanghai leading with 358. We need better distribution and more missionaries for the neglected places. The development of railways will make this possible.

The cost of the war is at the rate of over one hundred millions daily, or \$35,500,000,000 a year. The total cost of foreign missionary work is about one-thousandth part of this, or \$30,-

000,000 a year. All Christian work at home and abroad for one year would not exceed the cost of the war for ten days.

There are no braver women in the world, probably, than the wives of the Samoan missionaries in New Guinea. There in the spot where cannibals devoured Chalmers and his colleagues, these faithful women study, preach, teach, heal the sick, comfort the dying, and do out-station work as well as their husbands.

Baron Murimura has just given \$100,000 for the establishment of a chair of Christianity in the Imperial University of Tokyo. The same earnest Christian paid for a publicity campaign of advertising and explaining Christianity through advertising space in the leading newspapers of Japan that brought six million readers in contact with the message of the gospel.

When a recent convert of a high caste family in Assam was turned out of his home and left unprotected, a poor Christian tea-garden coolie of the lowest caste offered him shelter and the man accepted the hospitality, thankful to be able to live with Christians. Ordinarily a high caste man will not eat at the same table with one of low birth. Only Christianity can eradicate class distinction.

Through the instrumentality of the Pocket Testament League, officially launched in Philadelphia by Dr. J. Wilbur Chapman and Mr. Charles M. Alexander eight years ago, hundreds of thousands of men at the front have accepted Christ. The pledge to carry a Bible or Testament, and to read a chapter each day, has been signed by over three million members.

"The Voice of Missions" says: "Africa, according to the latest figures, has from one hundred and twenty to one hundred and forty million native population. There are working among them 4,814 missionaries, including 123 physicians, and 27,553 native workers. There are 6,586 organized churches, 726,823 communicants, 447,795 baptized non-communicants, 533,481 others under instruction, 6,161 Sunday-schools with 344,427 pupils."

The latest report from the China Inland Mission workers says that the political situation in the provinces generally has considerably improved since Li Yuan Hung succeeded to the presidency. One sad result, however, of the

temporary loss of control by the Central Government is that in several districts which were previously regarded as free from the opium curse, the poppy has again been extensively planted, and the officials have encouraged its cultivation.

A Chinese scholar of wide reputation and great executive ability was summoned to a court on a charge made by his personal enemies. He met his accusers in court with a pleasant smile, handed them some Christian literature, and said, "I am a Christian now, and a Christian loves his enemies." The case against him was never called for trial. That man is one of the most effective assistants in South China, and has almost the entire charge of out-stations, which are attracting large crowds of students and teachers.

Count Okuma, the recent Prime Minister of Japan, says: "Although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. Concerning the future, it is my own conviction that no practical solution of many pressing problems is in sight apart from Christianity." When it is considered that half a century ago death was the penalty meted out to those who became Christians, the testimony of this great statesman is significant.

At a meeting of the Union Bible Class in the Moody Church, a young man, at present a student in the Institute, bore this testimony recently: "I am going to Africa for five reasons: 1. Because I believe that the Lord Himself has commanded the whole Christian church to carry His gospel to the uttermost part of the earth. 2. Because I know God has called me as an individual to carry the precious seed and plant it in a new soil. 3. Because of the dark fact that at least 100,000,000 people in Africa in this twentieth century have never heard that sweetest of all names—Jesus. 4. Because I believe that so far as preaching the gospel is concerned, I am not needed here, and therefore I do not feel under any obligation to remain at home. 5. Because I firmly believe 'the night is far spent, and the day is at hand,' and 'the coming of the Lord draweth nigh.'

Forty-five years ago a Jew stepped into the Bible House in Constantinople to buy a Bible because he could get the Old Testament a dollar cheaper there than through the Jewish Publication Society. He read the New Testament bound up with the Jewish Scriptures and was converted to Christ. His wife followed his example and for many years they conducted a volunteer Bible agency, selling the Scriptures

in thirty-three different languages. Twenty-five years ago he moved from the Near East to the Far West, engaging in business in San Francisco. His only passion was to preach Christ and to distribute the Scriptures, especially among the Jews. Two years ago he went to the San Francisco agency of the Bible Society and gave to them a deed to all his property in the city, to be spent for the distribution of Bibles among the Jews throughout the world.

That authoritative writer on the Japanese people, Rev. Dr. Wm. E. Griffis, speaks in "The Biblical Review" of the mysterious way of the Spirit of God as shown in the life of Yoko Heishiro, a Japanese of profound intellect, to whom, in the fifties of the last century, before ever a missionary came to his native country, was revealed the essential truth of Christianity. After a long life of research, this earnest thinker obtained from China a new set of books, the four Gospels, which he at once recognized as far above all the literature he had studied. He accepted Jesus Christ as the unique personality, differing from all merely human teachers and philosophers. He lived and died a witness to his faith, for his outspoken utterances of the teachings of the Gospels led to his assassination. He predicted that when Christ was openly presented to Japan the keenest minds of that country would accept him as Master. Long after his death public posthumous honors were bestowed upon this advanced thinker, and it was under the influence of his teaching that the Emperor proclaimed citizenship to a million of his subjects who had hitherto been classed as hi-nin, or non-human.—"Woman's Work."

The Missionary Education Movement, which has headquarters at 156 Fifth Avenue, New York, has completed fourteen years of inter-denominational service in promoting mission study classes, holding summer conferences, and issuing literature needed for the promotion of missionary education in the churches, especially among the young people and children. Ten summer conferences were held in 1916 under its management. In the fourteen years more than 100,000 mission study classes have been held, and over two million members of these classes are now in the churches. It is estimated that over a million persons were reached by the literature of the movement last year. This indicates something of the scope and importance of the work. Its text-books have circulated by the million. "Everyland," the missionary periodical for boys and girls, is now published by the movement, and is the foremost of its class. It would be difficult to estimate what the movement has accomplished as a stimulator of missionary interest and a promoter of missionary education and information.

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Notes and Suggestions

RENATIONALIZED PALESTINE

Equal recognition for all the Jews of the world and the restoration of Palestine to the Jewish people for rehabilitation as the Jewish fatherland will be advocated at the first national Jewish congress at Washington next October, according to Nathan D. Kaplan, former president of the Zionist league of Chicago, in a recent address. Mr. Kaplan said the plea in behalf of a renationalized Palestine will be made along the same lines as those in behalf of Poland and Belgium.

Great interest is now manifested in connection with the advance of the British from Egypt north in the direction of Jerusalem. About April 1 they had reached a point about five miles south of Gaza. The more recent advance of the British army has resulted in the defeat of a large Turkish army and the capturing of a large number of prisoners. At the same time, the Russians and the British are slowly advancing from the northeast, so that it looks as if Jerusalem were to be a point of convergence.

RUSSIA AND RELIGION

Full right of citizenship to Jews and abolition of the pale, was the further progressive step which democratic Russia took March 19. Jews throughout Russia hailed the new order with great rejoicing.

The Russian provisional government April 4 repealed all laws actually in force limiting the rights of Russian citizens regarding creeds and religions.

PRESIDENT WILSON ON JOHN WESLEY

"John Wesley's place in history is the place of the evangelist who is also a master of affairs. The evangelization of the world will always be the road to fame and power, but only to those who take it seeking, not these things, but the kingdom of God; and if the evangelist be what John Wesley was, a man poised in spirit, deeply conversant with the natures of his fellow men, studious of the truth, sober to think, prompt and yet not rash to act, apt to speak without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the eighteenth century. His age was singular in its need, as he was singular in his gifts and power. The eighteenth century cried out for deliverance and light, and God had prepared this man to show again the might and the blessing of His salvation."

THE TIME WE LIVE IN

We are living in a time of signs and wonders. Gigantic events come so fast they tread upon each other's heels. The incredible has become the commonplace and it is the commonplace of other days that has become the unusual. From sheer inability to respond to each new amazement the human mind comes to take world-staggering events almost as a matter of course. The tithe of one day's news of these times will be enough to fill whole lives for future investigators and whole volumes for future poets and novelists. We are too near to catch the multitudinous details. We can only hear the tremendous reverberations of gigantic events and see the mighty outlines that project themselves on the vision and hurry past. —Editorial in "Chicago Herald."

PROTESTANT STATISTICS

Prevailing estimates of the world strength of Protestantism are in Dr. Carroll's opinion too low. He finds nearly 200,000,000 Protestant members and adherents. The Anglican communion has an estimated population of 26,758,000 in the world, the Baptists of 21,000,000; the Congregationalist of 4,355,000; the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed, 30,800,000. Returns for Sabbath-schools in the United States for 1916 show a much larger aggregate of Sabbath-school scholars than any previous report has given: The net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

DR. JOWETT ACCEPTS CALL TO LONDON AS WAR DUTY

Rev. J. Henry Jowett, D.D., pastor of the Fifth Avenue Presbyterian Church, New York, announced April 15 that he had accepted a call from the Westminster Chapel in London.

In declining a suggestion made by his parishioners that he divide his time between New York and London, Dr. Jowett said he had decided that would be impracticable. "I love my country," declared Dr. Jowett, who is an Englishman, "and if she thinks I can serve her, I must obey her call."

NEGRO PROGRESS IN THE UNITED STATES

Since the adoption of the 13th amendment to the Constitution of the United States, December 18, 1865, the proportional advance of the race in wealth has surpassed that of whites, for the

wealth has grown from \$29,000,000 at that time to \$1,000,000,000 at the present time. They own 21,000,000 acres of land and a number of negroes have accumulated several hundred thousand dollars each.

Much of the negroes' advance has been due to education, largely along vocational and academic lines. In 1866 only ten per cent could read; now 75 per cent; they have 500 colleges and training schools.

The negro's faith in things spiritual has kept pace with his increase of self-confidence and accomplishment. In 1866 there were 700 negro churches in the land; today there are 4,570,000 communicants worshiping in 42,000 churches. The negroes seem to be going back to the farm.

Miss E. Konitsky, Reisterstown Road, Station E, Baltimore, Md., issues a schedule of daily Bible reading so as to cover the entire Bible in one year. From five to ten minutes a day will suffice to do this reading. Miss Konitsky furnishes leaflets and inquiries can be made of her respecting them.

Paul D. Moody, second son of the late Dwight L. Moody, has been called to be associate pastor with Rev. Dr. Henry Sloane Coffin, at the Madison Avenue Presbyterian Church of New York City. Mr. Moody has accepted, and will begin his labors May 1. He is at present pastor of the Second Congregational Church, St. Johnsbury, Vt. The Madison Avenue Church is completing a new parish house, and will enlarge its work.

A special conference under the auspices of the Williamsburg Mission to the Jews will be held at Winona Lake, Ind., August 5-7. This conference is for Christian Jews and all interested in work among the Jews. Among the speakers will be Rev. Leopold Cohn, Rev. B. B. Sutcliffe, Rev. C. H. Irving, Joseph Cohn, G. Zimmerman, Morris Zutrau. Dr. A. W. Steiner will speak on the evening of August 7.

Rev. Thomas C. Lawrence, for twenty-five years pastor of Fidelity Baptist Church, Cleveland, O., died the day after the twenty-fifth anniversary of his pastorate in that church, at the age of fifty-one. During this time the membership of that church grew from seven to more than seven hundred members. Dr. Gray, Mr. Guille, Mr. Sellers and others of the Institute were welcome speakers at this church. Mr. John T. Raymond, '14, a graduate of the Institute, is acting pastor of this church. Mr. Lawrence was a warm friend of, and sent many students to, The Moody Bible Institute.

The Young Men's Christian Association face an emergency. Four hundred and fifty representatives of the state of Illinois Y. M. C. A. were in session in Chicago April 6, and considered such co-operative measures as may be needed in the great national emergency connected with the war which has recently been declared.

Among the speakers were Dr. John R. Mott, the representative of the national committee of Y. M. C. A.'s, and J. S. Tichenor, secretary of the Army and Navy Department of the International Committee. The delegates pledged themselves to raise \$300,000 of the national fund, which is not to be less than \$3,000,000 to meet the demand of the near future.

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Rev. James A. Geissinger, D.D., of Long Beach, Cal. has devised a scheme to arouse interest in a worldwide revival of Christianity which has been received with much enthusiasm on the Pacific coast. Promise has been given for its wider diffusion throughout the country. The plan is to distribute cards by the hundreds of thousands bearing the following words:

By the presentation of this card you are requested to join in daily prayer with Christians everywhere for a worldwide revival of Christianity, to the end that men and women throughout the world—Englishmen, Russians, Frenchmen, Italians, Germans, Spaniards, Japanese, Koreans, Hindus, Chinese, Americans, South Americans, Africans—all tribes and nations, all tongues and races—may be able to say, out of honest hearts,

"One is our Master, even Christ—and all we are brethren."

For Christ, and Christ alone, has the light and leading that men and women in our modern world need, and He alone can lead the nations of the world into that brotherly spirit and consideration for others, from the lack of which the world today suffers so much and bleeds so desperately.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

H. D. Kennedy and wife report a splendid meeting at Vermilion, S. D.

The Miller-Vinaroff Party closed their meeting at Hoytville, O., with fifty conversions.

G. A. DeFlor writes: "Just closed my meeting in Calhan, Colo., helping Rev. Delmonte Scott; fifty-two were converted."

W. F. McFarlan reports having closed a meeting in the M. P. church at Lake View, O., where there was a manifestation of the power of God.

George Wareham conducted a revival campaign at the Second M. E. Church, Racine, Wis. On April 1, there were more than one hundred seekers.

The Franklin-Leonard Party closed a successful meeting at Pickford, Mich., April 8, going next to Royal Oak, Mich., for a union meeting of two churches.

W. E. McCoy writes from Florence, Kan.: "I am now assisting in a revival at this place, The Lord is reviving a dead church. We close April 22."

Maddox and Elsey closed a meeting with Pastor John L. Bandy at Pond Creek, Okla. They report the Lord blessed the work in song and preaching.

Harold F. Sayles writes from Mount Pleasant, Mich., "I am in the midst of a splendid work, large crowds, souls saved every night. Don't forget to pray for us."

Clyde Lee Fife was engaged in a union campaign in Havana, Ill., early in April, and they expected the town would vote out the saloons at the coming election.

Henry B. Roller has been busy in evangelistic work in California since January. In March and April he was in a union meeting with seven churches in Pacific Grove.

Lew Cass Bennett reports that his party closed a good meeting in Babylon, L. I., N. Y. The churches took on new life in many respects as a result of the services.

Harry Beckman reports a good meeting at Wahpeton, N. D., where he assisted the pastor in meetings. He next went to Sheboygan, Wis., to assist a pastor there in meetings.

John M. Linden closed on March 25 a campaign at Norwich, Conn., with 241 seekers and reconsecrations. He is planning summer campaigns, having bought a large tent.

Clair V. Bryan closed a two weeks' meeting at Lutesville, Mo., March 25, with ten conversions. The meeting was held in the M. E. church. April 1, he began at Labaddie, Mo.

F. S. Weaver, assisted by C. B. Brooks, held a meeting at South Lyon, Mich., where the churches entered into a union effort in February. The results were very encouraging.

George W. Trotter, superintendent of the Market Street Mission, Pittsburgh, Pa., conducted the seventeenth anniversary services of his conversion on March 24, at the mission.

Frank O. Cunningham has been in a union campaign at Roseville, Ill. He planned to go east after this campaign to take up work in out-door and camp-meeting services during the summer.

P. C. Nelson and party on April 8 closed a six weeks' union tabernacle meeting at Canton, S. D. The attendance was large and the interest increased to the last. The party next went to Hubbard, O.

Lovick P. Law reports the closing of a fine meeting in Morris, Okla., with over 200 professionals. Mr. and Mrs. George C. Baker and Mrs. Law are with Mr. Law as pianist, music director and soloist respectively.

The vom Bruch Party closed a two weeks' meeting at Daze, N. Dak., with 78 decisions, twenty-five of which joined the church the closing Sunday. The party is now in the First Methodist Church, Albert Lea, Minn.

Mitchell and Preston closed their meeting in the First M. E. Church, Mount Vernon, Ill., on April 8, with one hundred and seventy conversions and many reclamations. All who participated praised God for the best revival they had for many years.

P. C. Nelson closed his campaign at Canton, S. D., April 1. The attendance and the interest were very gratifying, and the pastors were much encouraged with the results. The party next went to Hubbard, O.

Zoller and Sutherland write from Charlevoix, Mich.: "We began a union campaign here April 1. The people secured a new garage seating 1,200 which we are using for a tabernacle. We have 130 voices in the choir."

The Elsom-Imrie Party closed a month's meetings at Lander, Wyo., March 18. From there they went to Riverton, Wyo., where the services were to be conducted in a theater. Mrs. Imrie is accompanist.

John S. Hamilton and party closed a campaign in Jeffersonville, Ind. As a partial result there were 1,900 professed conversions, letters, and reconsecrations. A splendid work was done for the colored people.

The Morning Star Mission, Joliet, Ill., P. H. McCarthy, Superintendent, has received recognition in the "Evening Herald-News" of that city, stating the mission is an important factor in the charitable program of that place.

Sara C. Palmer and party closed a four weeks' mission with the Park Baptist Church, New York city, on Easter Sunday. The results were encouraging, and a large number joined the Pocket Testament and the Family Altar Leagues.

Rev. Harold L. Stephens and party who have been working in Nova Scotia and Canada the past season have renewed their work again after a lapse of two months in a meeting at Sault Ste. Marie, where they began on Easter Sunday.

Henry W. Bromley and party closed their six weeks' campaign at Dayton, O., with 1,500 decisions. Besides conversions, there were a large number of re-consecrations. The party opened the next campaign at Newark, O., April 8.

M. J. Babbitt writes: "My past year's work has been greatly blessed of God; have been working under the home mission board of the Southern Baptist Convention for the past seven years; at present I am working with H. R. Holcomb."

The A. J. Fitt Party write: "We have just closed a very successful revival in the Methodist church at Odell, Neb. About forty were converted and joined the church. The town was never so stirred. We are now planning our summer tent work."

E. Clare Harding writes from Parsons, Kan., concerning meetings at the Central Christian Church, where a revival was in progress. He states it is a railroad town and a hard field. He had a good choir, a male and a mixed quartet.

The Depfer Evangelistic Party closed a meeting at Narberth, Pa., where they report that God richly blessed the work. They next went to Knoxville, Pa., where the meeting was opened under encouraging circumstances. J. Roy Weakland is associate evangelist.

Rev. E. G. Sawyer assisted by Prof. K. L. Cramer and his son William closed a meeting at Trafford, Pa. The services were held in a large hall seating about one thousand. The building was crowded for five weeks with 700 conversions. Six churches united in the campaign.

Edwin R. Dow and party report their campaign which was in its third week at Dexter, Ia., with a good attendance and many being saved. The first one to respond to the invitation to the unsaved was a man who had not been in a religious service for fourteen years.

John W. Erskine writes: "Robert Bush and I conducted a series of meetings in Flushing, Mich., March 4-25. From the very first service the interest began to deepen. Mr. Bush had a choir of sixty voices; the singing coupled with the preaching of the Word brought conviction to many, and led them to surrender to Christ."

L. C. Smith reports that since the first of the year he and Mrs. Smith have conducted meetings in South Des Moines, Conway, and Norwalk, Ia. He states they had blessed times in these three towns, and God blessed their efforts. Besides many conversions and reconsecrations, there were four gospel teams organized as a result of the meetings.

Bob Jones closed his campaign in Zanesville, O., April 1, with large results in conversions and reconsecrations. Both the pastors and the evangelists were well pleased. A Men's League was organized, and there is no doubt in the minds of the people but that the city will be voted dry at the next election. The evangelist opened his next campaign April 8 at Grand Rapids, Mich.

The W. W. Hall Party closed a campaign at Salineville, O., under trying circumstances. It was a small campaign in a town of 3,000 people, but 500 conversions were reported. The party next went to Akron, O., opening there April 22. This will be the last campaign for the party this season, after which Mr. Eddins, musical director, will be available for work with pastors or evangelists.

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J. Clarence Green writes: "You will be pleased to learn of the great victory the Lord gave us in Warroad, Minn. The city was stirred in every corner, many prominent people being converted.

The Allison-Whitesell Party report meetings held in January at Lawrenceville, Ill., which proved to be good. The party was invited there by a single denomination, but workers from almost all denominations co-operated. In February they went to Bristow, Ia., with the Methodists and United Brethren. Since the revival there a union prayer service is held, and the interest and attendance is splendid.

The Claude A. Gunder Party held a campaign in Whiting, Ind., in February. There were nearly 300 decisions besides many reconsecrations. At the close of the services, the evangelist and the pastor of the Congregational church were both taken sick. In the opening days of the campaign, Mr. Gunder lost his mother by death; so the conditions were not encouraging throughout the meeting. The party next went to Plymouth, Ind., with six churches uniting.

D. B. Bulkley, of the Stough Evangelistic Party, in writing about their campaign at Cincinnati, O., says: "It was one of the most wonderful meetings I have ever seen. We encountered terrible opposition, which not only caused sleepless nights, but a heavy expense to the committee. In every turn you could see Satan and booze working hand in hand. 'God moved in a mysterious way His wonders to perform,' and I saw as many as 600 men hit the trail at one call. God gave us a great victory and results are being reaped daily as indicated in the present report from pastors."

Leo E. Streeter sends us a report of the campaign conducted by A. Lee Aldridge and party in Eveleth, Minn. An effort was made to "kill" the campaign by reports of smallpox. The tabernacle was ordered closed, but after investigation was made by the state health inspector, it was declared the closing of the tabernacle was unnecessary, and instead of smallpox an epidemic of measles had started. The work has been wonderfully blessed in the Mesaba Iron Range. On April 15, the party was to open a five weeks' campaign in Hibbing, Minn.

We are pleased to acknowledge a lengthy report of the "Billy" Sunday meetings at Buffalo, N. Y., from Harry J. Vander Linden, '14, assistant pastor of the First Baptist Church of Buffalo. He has given us the tabernacle statistics, issued separate from those which were published in the newspapers, showing a very large number of "trail hitters." In mentioning the total attendance during the eight weeks, he states that the total collections for

the campaign show a per capita contribution for the entire eight weeks of only six and a fraction cents per member. Though the offering was over \$42,000 for Mr. Sunday, he says it was notable that not one of Mr. Sunday's opponents subscribed a cent, and those who gave, gave it willingly. He mentions also that in one fashionable residential district, eighty families told the drivers for the breweries not to call any longer. He says enthusiasm for the Kingdom work is running high, and that a new Buffalo has dispelled the gloom of the cloud which has hung over that city as a funeral pall for fifty years, proclaiming Buffalo the "graveyard of evangelism."

Rev. William L. Collin, pastor of the Fourth Street M. E. Church, Sterling, Ill., sends us a good report of the Oscar Lowry and party campaign held in that city February 25-April 2. The last general campaign was held there by "Billy" Sunday about fourteen years ago. For some time prior to the coming of Evangelist Lowry, the conviction was upon many hearts that a revival was sorely needed and earnest prayer ascended in secret, that God would again visit His people. A committee was appointed by the ministerial association, which selected Mr. Lowry to lead a campaign. A tabernacle to accommodate 2,500 people was erected. Although the cities of Sterling and Rock Falls were voted dry at the election of 1914 and outwardly presented an aspect of cleanliness, order and progress, there was much beneath the surface that was undesirable. Worldliness and indifference manifested themselves at every hand, but Dr. Lowry succeeded nobly in bringing the gospel home to the hearts of the people.

Every member of the party was highly complimented for the work done. The aim of the campaign, as announced by Dr. Lowry, was "To make it easy to do right and hard to do wrong."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

A. Lee Aldrich and party—Until May 20, Hibbing, Minn.
 George Wood Anderson Party—May 13, Kenton, O.; July 11-22, Des Plaines Camp Ground, Ill.
 E. H. Baker and Party—Until April 30, Washington, Pa.; May 6-28, Aleppo, Pa.
 Daisy D. Barr Party—Until May 13, Ravenswood, Chicago, Ill.; July 23-Sept. 1, Thousand Islands, N. Y.
 W. E. Biederwolf Party—Until May 23, Madison, Wis.
 Chester Birch—May 6, St. Paul, Minn.
 Victoria Booth-Clibborn—Apr. 29, Sedalia, Mo.
 H. W. Bromley Party—May, Newark, O.; Sept. 9, Brainerd, Minn.
 Burke-Hobbs-Loes Party—May 27, Macon, Mo.; July 8, Stamford, Tex.; Aug. 5, Big Spring, Tex.
 Benjamin F. Butts—Until May 1, Beaverton, Mich.; May 7-20, Dighton, Mich.; May 22-June 3, Cadillac, Mich.
 Coale and Spindler—May, Waco, Tex.; June, Walnut Springs, Tex.
 Colegrove and Bray—Until May 20, Plainwell, Mich.; May 20, North Adams, Mich.
 H. T. Crossley—May, Chesley, Ont., Canada.
 H. P. Dunlop, May 6-27, Carlisle, Pa.

Clyde Lee Fife Party—Until May 20, Hopkinsville, Ky.; May 27, Robinson, Ill.; July 1, Paris, Tenn.; Sept. 2, Havilock, N.C.

A. J. Pitt Party—May, Denver, Colo.

Franklin-Leonard Party—May 13, Alpena, Mich.

S. D. Goodale—May 7-June 1, Jamestown, Mo.

R. A. Hadden—July 23, Erie, Pa.

W. W. Hall Party—Until May 7, Akron, O.

O. E. Hamilton Party—May, Norman, Okla.; June, Perry, Okla.

J. Q. A. Henry Party—July 15, Excelsior Springs, Mo.

C. E. Hills Party—Until May 6, Milford, Mich.

J. E. Honeywell—May and June, New York City; Sept. 2, Wellsville, N.Y.

H. R. Holcomb and M. J. Babbitt—April 20, Montgomery, Ala.; May 6, Cairo, Ga.; May 22, Mobile, Ala.

W. H. Hudgings—July 20, Bloomsburg, Pa.; Aug. 9, Hollow Rock, O.; Aug. 23, Street, Md.

E. Dewitt Johnston Party—Until May 15, Wheatley, Ont.; June, London, Ont.

Bob Jones Party—Until May 20, Grand Rapids, Mich.

H. D. Kennedy and wife—May, Spearfish, S. D.; June, Deadwood, S. D.

Lovic P. Law—Aug., Merkel, Tex.

Leckliter and Stodghill Party—May 20, Fairport, Va.

June 10, Westport, Md.

Frank E. Lindgren—May, Aguilar, Colo.; June, Everly, Ia.

E. P. Loose Party—Until May 20, Jordan, Mich.

J. J. Lowe—April 24-May 1, Bristol, Tenn.; May 6-20, Olcott, N.Y.

Oscar Lowry Party—Until May 27, Sapulpa, Okla.

E. P. Lyon—May, Elko, Nev.

J. H. McCombe Party—June 17, Toledo, Ia.

Maddox and Elsey—May, Port, Okla.

J. W. Mahood Party—Until May 7, Lowell, Mich.

Mathis-Vessey Party—May, Luverne, Minn.

E. C. Miller Party—Sept. 16, Port Chester, N.Y.

Mitchell and Preston—May 13, Gillespie, Ill.; June, Mounds, Ill.

P. C. Nelson and M. G. Wilkinson—Until May 13, Hubbard, O.

Emma Paige Party—April 8, Goodell, Ia.; May 20, Cedar Falls, Ia.

Frank L. Palmer—May, Erie, Colo.

Sara C. Palmer Party—May, Warren, Pa.; Sept., Paducah, Ky.

L. K. Peacock Party—May, Jersey City, N.J.

W. A. Pugley Party—May, Greene, N.Y.; June, Westerly, N.Y.; July, Rensselaerville, N.Y.

Milton S. Rees—May, Franklin, N.H.

Arthur Sangston—June, Conneautville, Pa.

Harold F. Sayles—Apr. 22-May 8, Remus, Mich.; May 13-29, Edmore, Mich.

Chas. Cullen Smith Party—May, Chatfield, Minn.; June, St. James, Minn.; July, Madelia, Minn.

Speegle and Ellers Party—May 1, Jody, W. Va.; May 15, Clothier, W. Va.; June 5, Stark, W. Va.; June 19, Julian W. Va.; July 3, Diamond, W. Va.; July 24, Henshaw, W. Va.; Geo. T. Stephens Party—Until May 13, Cumberland, Md.; Sept. 20, Frostburg, Md.

Harold L. Stephens Party—Until May 13, Sault Ste. Marie, Ont.

Wm. A. Sunday Party—Apr. 8-June 24, New York City Sept.-Dec., Chicago, Ill.

W. A. Tetley Party—June 4, Nellyville, Mo.; June 24, Naylor, Mo.; July 22, Arrow Rock, Mo.; Aug. 13, Nelson, Mo.

Fred Weaver and Party—May, Lawrence, Mich.

Chas. F. Weigle Party—Until May 13, Mandan, S. Dak.; Sept. 23, Ridgefield Park, N.J.

E. L. Wolslager—May 23-June 3, High Point, N.C.; June 27-July 5, Wrightsville Beach, N.C.; July 8-22, Asheville, N.C.; July 29-Aug. 12, Marlin, Tex.

Herbert Yeuell Party—May-June, Tucumcari, N.M., Paris, Tex.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

American Sunday School Union, Centennial Anniversary, Philadelphia, Pa., May 6-12, 1917.

Baptist Young People's Union Convention, Detroit, Mich., July 5-8, 1917.

Cedar Lake (Ind.) Conferences:

- Victorious Life Conference, June 30-July 4.
- Young Friends Conference, Aug. 3-12.
- Third Annual Moody Evangelistic Missionary and Bible Conference, Aug. 25-Sect. 3.
- Children's Day, June 10, 1917.
- Christian Endeavor, International Convention, New York City, July 4-9, 1917.
- Churches of Christ, General Convention, Kansas City, Mo., Oct. 22-28, 1917.
- Congregational Churches, National Council, Los Angeles, Cal., June 26, 1917.

Fourth Centenary of Reformation under Martin Luther, Oct. 31, 1917.

International Union of Gospel Missions, 4th Annual Convention, Syracuse, N.Y., May 19-24, 1917.

Keewahdin Bible Conference, Keewahdin Beach, Port Huron, Mich., July 13-22, 1917.

Missionary Education Movement Gatherings for 1917:

Blue Ridge, N.C., June 22-July 1.

Silver Bay, N.Y., July 6-15.

Estes Park, Colo., July 13-22.

Ocean Park, Me., July 20-29.

Lake Geneva, Wis., July 27-Aug. 5.

Asilomar, Cal., July 17-26.

Seabeck, Wash., July 30-Aug. 8.

Montrose (Pa.) Bible Conference, July 27-Aug. 5, 1917.

Mother's Day, May 13.

Northern Baptist Convention, Cleveland, O., May 16-23, 1917.

Northfield (Mass.) Summer Gatherings for 1917:

Young Women's Conference (First Division), June 11-17.

Student Conference (Y. M. C. A.), June 19-28.

Young Women's Conference (Second Division), June 30-July 6.

Summer School for Women's Foreign Missionary Societies, July 10-17.

Women's Summer School of Home Missions, July 18-24.

Summer School for Sunday-school Workers, July 23-Aug. 1.

General Conference of Christian Workers, Aug. 3-19, Presbyterian Church, U.S.A., General Assembly, Dallas, Tex., May 17, 1917.

Reformed Church in America, General Synod, Asbury Park N.J., June 7, 1917.

Southern Baptist Convention, New Orleans, La., May 16, 1917.

Southwest Bible and Missionary Conference, Flagstaff, Ariz., Aug. 9-21, 1917.

Stonybrook (N.Y.) Gatherings for 1917:

Bible Institute, July 8-27.

Gospel Mission Conference, July 29-Aug. 3.

Missionary Conference, Aug. 5-10.

Prophetic Conference, Aug. 19-24.

General Conference, Aug. 26-Sept. 2.

Summer Ministerial Institute, Montrose, Pa., July 9-27, 1917.

United Presbyterian Church, General Assembly, Boston, Mass., May 23, 1917.

Winona Lake (Ind.) Gatherings for 1917:

Interdenominational School of Missions, June 22-July 1.

Bible School, July 2-Aug. 7.

Prison Reform Conference, July 5-8.

"Dry" Conference, July 8-12.

Presbyterian Young People, July 11-18.

National Reform Association, Aug. 8-16.

Sunday School Institute, Aug. 8-16.

Bible Conference, Aug. 17-26.

Interdenominational Association of Evangelists, Aug. 22-24.

Let us learn the often-forgotten use and habit of adoration, of holy fear, of that sight of God which makes the soul veil its face with its very wings while yet it sings the solemn praises of the infinitely Holy. To see Him so is both to die and to live; to die to the last dream of claim or refuge, save beneath the Cross; to live to, and in, peace with God through our Lord Jesus Christ, to make discovery of the love of God which is in Jesus Christ our Lord.—H. C. G. Moule.

"Twas grace that wrote my name
In life's eternal book;

"Twas grace that gave me to the Lamb,
Who all my sorrows took.

"Grace taught my wandering feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God."

—Dr. Doddridge.

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Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Appeals in Song, compiled by Herbert G. Tovey and Harry Dixon Loes.

These graduates of the Music Course of the Moody Bible Institute have issued an attractive collection of gospel songs which includes some forty songs published for the first time. Both the editors have had a wide experience in gospel work and this book will serve well the needs of the evangelist and evangelistic singer. Herbert G. Tovey, Cynthiana, Ind. 15 cents. F. P.

Christ and the Young People, by Rev. Francis E. Clark, D. D.

In his long experience and extended acquaintance with young people, Dr. Clark has come into contact with many whom he designates as, "healthy, natural, unspoiled young people." For them primarily this book has been written. To them Christ is presented as hero, exemplar, and the embodiment of all that is good, and pure and true. The emphasis is on the natural and human side of Christ's life. At the same time the divine side is not ignored.

The simplicity of statement and freshness of treatment give peculiar charm and attractiveness to the volume. An additional chapter on the death and resurrection of Christ in the light of the Pauline teaching would, we believe, add greatly to the value of this book.

91 pages. 5 x 7 inches. Fleming H. Revell Company, New York. 50 cents. J. C. P.

Outline Studies in Christian Doctrine, by Rev. Geo. P. Pardington, D. D., Ph. D.

This is a collection of outlines used by Dr. Pardington, for many years at the Missionary Institute at Nyack, N. Y. There are nine chapters in the book entitled respectively, Bibliology, Theology, Angelology, Anthropology, Hamartiology, Christology, Pneumatology, Ecclesiology, and Eschatology. The treatment of these great theological themes is simple and is adapted to any person with a fair knowledge of the English language.

The first chapter is given to the consideration of the genuineness, the authenticity, inspiration and authority of the Holy Scriptures as the basis for all after consideration. As to dispensational truth the author is in agreement with other dispensational teachers, but properly only gives "the last things" their proportion of attention, giving only five pages to the doctrine of "The Second Coming of the Lord" and the "Millennium."

Many pages are given to the doctrine of angels and Satan very properly, as in these

days these subjects are not made sufficiently prominent by religious teachers. At the end of each chapter, there are questions for study.

There is a place for such a book as this in these days when there is so much speculation as to the things of God and man's relation to Him.

364 pages. 5½x8 inches. Christian Alliance Publishing Company, 692 Eighth Ave., New York. \$1.50.

J. H. R.

We have received Vol. I, No. 1, of the "Hebrew Alliance Quarterly," whose editor is Rev. F. B. Rohold, of Toronto, Canada. His associate editors are Rev. A. R. Kuldell, Rev. H. S. Hellyer, and Mr. Max Reich, and Mr. E. F. Greenbaum.

The purpose of the magazine is to encourage and strengthen Hebrew Christians to propagate the gospel of our Lord and Saviour Jesus Christ, strengthen Jewish missions, and foster other agencies to that end and to provide for evangelical Christian churches an authoritative and reliable channel of information as to Jewish evangelization. There is a supplement in Yiddish, edited by Mr. Greenbaum.

J. H. R.

Extract from Review of R. J. Campbell's Book, "A Spiritual Pilgrimage" in "The Christian World" for October 5, 1916:

"Briefly stated, Mr. Campbell has rejoined the Established Church, not because he had lost faith in the validity of Congregational ministry, but because his mystical temperament finds its best expression in the worship and sacramentalism of the Anglican Church; because of his repugnance to the individualistic gospel of salvation; because in Catholicism the emphasis is laid on the incarnation rather than the Cross; because he finds authority in a living church which he cannot find in the Bible; because of his need of a spiritual environment wherein the idea of the sacramentalism of all life is authoritatively recognized and expressed. Protestantism was too subjective for him.

"He said: 'What I wanted was theological freedom, combined with such a view of our individual and corporate relation to Christ as the sacramental system of Catholicism had historically given.'

"Mr. Campbell evidently believes he has found this combination of freedom and sacramentalism in the Established Church of England—"the historic Catholic Order." Has he? We must wait and see."

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray: Bible conference at Fort Worth, Texas, and assisted at one in Boston, Mass. Both were under the auspices of Baptist churches.

Mr. Sellers: March 4-16, Davenport, Iowa (Union Meetings); March 22, 23, Grand Rapids, Mich. (Kent County S. S. Ass'n.); March 26, Holland, Mich. (City S. S. Union); March 29, 30, Kalamazoo, Mich. (Baptist Young People's Convention); April 4, Libertyville Presbyterian Church, Libertyville, Ill.

Miss Johnson: March 21, Chicago Home for Girls; March 25, Sunday School, Emanuel Baptist Mission; April 1, First Italian M. E. Sunday School; April 8, St. Charles State School for Delinquents, St. Charles, Ill.

Mr. Gosnell: March 16, 23, 30, U. B. C., Pittsburgh, Pa.

Dr. Towner: March 17-28, Union Meetings at Davenport, Iowa; March 31 and April 1, with Nicholson and Hemminger at Cedar Rapids, Ia.

Dr. Ralston: April 1, Endeavor Presbyterian Church, Chicago; April 3, Libertyville Presbyterian Church, Libertyville, Ill.; April 7, Hebrew Mission, Chicago; April 8, College Church of Wheaton, Ill.

Dr. Fitzwater: April 6, Swedish Evangelical Lutheran Mission Church.

Mr. Ketchum: March 8, Wheeling, W. Va.; March 18, State Penitentiary, Joliet, Ill.; April 1 to 8, inclusive, Memorial Presbyterian Church, Indianapolis.

Dr. Russell: March 11, Kenwood Evangelical Church; March 18 to April 1, conducted a series of meetings in Market Square Presbyterian Church, Harrisburg, Pa.; April 8, First United Presbyterian Church, Sharon, Pa.

SUMMER COURSE IN MUSIC

A special summer course in evangelistic singing and playing, is to be given by the Institute, June 27-August 8. This will be under the direction of Dr. D. B. Towner, assisted by the members of the music department. Besides the regular instrumental and vocal work there will be special lectures on church music and kindred subjects; the origin of gospel hymns; short sketches of the original gospel hymn writers, etc. The cost of the entire course, except private lessons, is \$15.00. Students taking the course may obtain board in the Institute at regular student rates. A folder giving full information will be sent to anyone interested.

RESIGNATION OF DR. ED F. COOK

The announcement will be received with keen regret, both at home and on the mission fields, that Dr. Ed F. Cook, Secretary of the Foreign Department of the Board of Missions, has tendered his resignation, to take effect at the May meeting. For eleven years Dr. Cook has been connected with the Board, four years as Educational Secretary and the past seven years as Foreign Secretary, during all of that time rendering service of the highest order.

The experience and knowledge thus acquired, added to a conspicuous record for missionary leadership as pastor and presiding elder in the South Georgia Conference, before being called to the service of the Board, ranks Dr. Cook as a recognized authority on the various phases of the missionary enterprise.

This fact was clearly recognized in the call which came to Dr. Cook some months ago to become Director of the Department of Missions of Moody Bible Institute, Chicago, a call which after mature consideration he has accepted. The new position is directly in line with his life-long interest and training and offers an immeasurable field of missionary service. More than a thousand students in residence, in preparation for missionary and other forms of religious work and several thousand under instruction by correspondence, afford an opportunity for wide and expanding influence of which any man might be glad to avail himself. Every year the institution sends a score or more of its graduates into the foreign field and hundreds into definite religious work at home. In offering his resignation Dr. Cook says: "I could not now surrender my office, give up the work so dear to me, and sever the relations which have been so intimate and pleasant, but for the conviction that I can render a more constructive and permanent service to the cause of missions through other avenues."

While Dr. Cook's resignation will be sincerely deplored, the love and prayers of the Board, the missionaries, and the Church at large will be with him as he goes to his new field of labor.—From the "Missionary Journal" of the Methodist Episcopal Church, South.

LECTURE-PIANO RECITAL

Monday evening, April 7, the students of the Institute had the privilege of hearing Sir Edward Baxter Perry in one of his famous lecture-piano recitals. The event was held in the Moody Church auditorium because of the large number of students requesting admission. The program

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was made up of the very serious kind of piano music and was well played indeed. The lecture part of the recital was instructive, making one, not familiar with piano music, notice the possibilities of the instrument as well as the ideals of the composer. The words of the conversational lecture were phonetically pleasant and well chosen.

EXTENSION DEPARTMENT NOTES Field Work

George E. Guille conducted a Bible Conference for a week at the Central Presbyterian Church, Columbus, O., and supplied the pulpit of the Compton Avenue Presbyterian Church of St. Louis, Mo., recently vacated by Dr. Harris Gregg, for two Sundays.

Miss Elinor Stafford Millar finished a nine day engagement with the Birmingham, Ala., Y. W. C. A. April 1. She spent April at Charlestown, W. Va., in a joint campaign with the Y. W. C. A. and the Union Rescue Mission.

Mrs. Margaret T. Russell is engaged in Bible teaching with the Bob Jones Evangelistic Party at Grand Rapids, Mich.

B. B. Sutcliffe conducted an evangelistic campaign at Richland Center, Wis., and gave a series of revival addresses for one week at the First Presbyterian Church of Davenport, Ia.

C. P. Meeker conducted evangelistic meetings for eight days under the auspices of the young people of the Fourth Congregational Church of Oak Park, Ill., with Harry D. Clarke as chorister. Gracious blessing attended the meetings from the start and resulted in greatly refreshing Christians and in awakening and converting the unsaved.

John C. Page closed the season's work on the circuit of Union Bible classes in Eastern Pennsylvania last month.

Homer A. Hammontree is assisting the pastor and conducting the music at the First Presbyterian Church, Greensboro, N. C., in a three months' engagement.

John R. Riebe assisted the Educational Department in missionary lectures at the Institute, gave three Bible studies during a Sunday at East Troy, Wis., in addition to his work in the Extension Department office.

Christian Workers Bureau

Located: Singers—C. O. Miller, Albion, Mich.; L. H. Miller, Logan, W. Va.; Conrad A. Jones, Charlevoix, Mich.; S. S. Buma, Van Wert, O.; L. S. Wagener, Anita, Ia.; Archie E. Laraway, Rockford, Mich.; John Steen, Hartford, Mich., and Wm. S. Dixon with Evangelistic H. L. Stephens.

Evangelists—Rev. W. T. Joyce, North Englewood Congregational Church, Englewood, Ill.; W. F. McFarlan, Lake View, O., and Gideon F. Higginbotham, evangelistic address to men at the Y. M. C. A., Wheeling, W. Va.

Women Workers—Rose M. Fetterolf, evan-

gelistic meetings, Davenport, Ia.; Elizabeth West with Dr. George Wood Anderson Evangelistic Party at Chester, Pa.; Nancy M. Lee, social worker, Union Mission, Wheeling, W. Va.; Margaret Duncan, pastor's assistant First Presbyterian Church, Waterloo, Ia.; Margaret Bradley, assistant matron, the Moody Bible Institute, and Isabel A. Publicover, city missionary, Washington Street Mission, Springfield, Ill.

At the annual meeting of the Chicago Presbytery held April 9 at the Fourth Presbyterian church, Rev. J. H. Ralston, D. D., Secretary of the Correspondence Department, was elected a delegate to the General Assembly, which convenes in Dallas, Tex., May 17. There are eight ministers and eight elders elected from Chicago.

REPORT OF EMPLOYMENT BUREAU FOR MARCH

On March 1, 266 men held 329 regular positions, as follows:

6 Barbers.....	\$ 36.70
27 Cafeterias and restaurants.....	115.45
64 Christian work.....	414.30
13 Department stores.....	88.25
8 Distributing papers.....	14.75
2 Distributing circulars.....	12.00
5 Elevated Railroad.....	17.20
7 Elevator and door men.....	51.00
70 Express companies.....	429.05
58 Institute.....	310.70
20 Janitor work.....	131.70
3 Musicians.....	12.75
2 Machinists and engineers.....	40.00
4 Miscellaneous.....	19.50
10 Office and errands.....	52.55
2 Painting.....	14.00
1 Postal clerk.....	18.00
5 Renting rooms.....	31.00
11 Salesmen.....	65.40
3 Tailoring and cleaning.....	19.50
8 Tutoring and training.....	47.00

The total amount earned per week was \$1,940.80. Practically all the students who need work are supplied.

On March 1, 78 women held 90 positions, as follows:

5 Christian work.....	\$ 15.00
17 Housework.....	60.35
11 Institute.....	38.75
7 Musicians.....	10.00
12 Office work.....	52.25
3 Sewing.....	11.00
3 Telephone operators.....	12.00
7 Tutoring and care of children.....	11.30
1 Saleswoman.....	2.50
24 Waiting tables.....	100.95

The total amount earned per week was \$323.10. The women applicants for work are being well taken care of at present.

TESTIMONIALS FROM FORMER STUDENTS

The following are a very few extracts out of a large number of letters sent to the Institute by former students, who were unable to attend the Revival Conference held January 31-February 5.

"I am most grateful to God for all that my two years at The Moody Bible Institute have meant to me."—Wixom, Mich.

"I shall never forget what the Bible Institute did for me in the early years of my training for Christian work."—New York, N. Y.

"Every day I have occasion to praise God for His goodness and to thank you and the other teachers for opening to me a new and grander world in which I am enabled to live."—Utica, Pa.

"I believe that the former and also the present students of the Moody Bible Institute are more capable of feeding the hungry than any other 'family' of people on earth."—Eau Claire, Wis.

"To us the M. B. I. of Chicago stands as a rock for all the foundation of our hope and faith, and by the grace of God will always stand for that, the true following of Christ."—Los Angeles, Cal.

"I regard the year I spent at the Moody Institute the most helpful year of my life. I am looking forward with the hope of showing my appreciation of the Institute work in a more tangible way."—Olvey, Ark.

"It is quite a few years ago since I had the pleasure of studying at the Institute, but its benign and edifying influences have always been an active stimulant ever since."—Governor's Island, New York Harbor.

"Although it is several years since I was a student in the Institute, I still look back to those days with joy, because of the deep, genuine spiritual atmosphere which continually prevailed in everything relating to the Institute."—Northville, N. Y.

"I praise and thank my God upon every remembrance of you and my stay at the Institute, always in every prayer of mine for you all making request with joy for your fellowship in the gospel from the first day until now."—San Antonio, Tex.

"You can count on me in any plans which may be made towards the strengthening of the former student body, and towards the strengthening of the Moody Bible Institute's influence throughout the length and breadth of this land."—Brooklyn, N. Y.

"You are certainly planning wisely and I would love to have a part in the glorious work for our Lord and Master, and I feel I will, as my prayers have been with the dear Institute ever since I was a student in '91 and '93."—Catlettsburg, Ky.

"I always think of the Institute as the place where I got my vision of a Christian calling, and I am glad to know that the men who are

coming from the Institute of later years are genuinely useful as Christian leaders in their respective walks."—Minneapolis, Minn.

"Many a time in these years since going out from the Institute have I felt the power of the influence of the truth I was taught by those faithful in rightly dividing the truth, when I have stood alone in my field for the things for which both the Book and the Institute stand."—Eureka, Cal.

"It is just about two years since I entered the Moody Institute for a month (my vacation), and I want to tell you I received the greatest blessing of my life. I had been preaching for about twenty years, but never did I have such an experience as I had there."—Washington, Pa.

"God has been laying the burden of prayer for the Institute on my heart more than ever the last few days. I pray that this Alumni association may be the commencement of ever greater blessings than the Institute has yet experienced and that many more may receive the inspiration and blessing that I received while a student."—Grand View, Canada.

"The memory of the Institute days and the blessing it has been to me since leaving there, and to know that I may still be a member of such a large family of Christian workers, is a strength as well as pleasure. I would love to meet with you when you organize the Alumni Association but can only be with you in spirit."—Portland, Ore.

"I shall be loyal to old M. B. I. for she holds to the old-fashioned gospel and champions the truth of the visible personal coming of the King of kings in glory, which has been a stimulus to press on in the fight for souls. I can picture at that great day the students of M. B. I. gathered as a body singing with faith and joy, 'Lo, He comes with clouds descending, etc.'—Columbia, S. C.

"The Moody Bible Institute is to me of all places in this world the most sacred. I used to think before leaving there that I could adjust myself to my surroundings and forget in a measure the home life, the fellowship, the spiritual help and the wonderful teaching of Bible truths taught there. Instead of forgetting these things they are more real to me today than they were when I left the Institute. Yet, I have a great deal to be thankful for, for I hear from there every month through the 'Christian Workers Magazine.' It is a welcome visitor which I enjoy very much."—Spokane, Wash.

"My stay at the Institute I shall never forget. The instruction I received both in theory and practice has been a great help to me and in my work I have ever felt the influence of the place in which I sojourned a little while. I have never been able to get away from the spirit of it for there is something about the fellowship, not only of the students as a body, but in everyone of the Faculty. I cannot really express to you

my feelings very, very hope Mass.

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my feelings in regard to the Institute, but it is very, very dear to me and in God's good time I hope some day to return."—South Westport, Mass.

PERSONALIA

Edward Clare Harding, '11, announces he will conduct a tourist party through Yellowstone National Park this coming summer.

Chester S. Cadwallader, '15, is now secretary of the Y. M. C. A., of San Antonio, Tex., his home town.

G. Max King, '13, pastor of the Darien Baptist church, Darien, Wis., has been elected president of the Walworth County (Wis.) Sunday-school convention.

Jack Cardiff, who was enrolled for a short time as a special student, was recently ordained to the ministry of the Baptist church at Hutchinson, Kan.

Miss Lily Grace Matheson, '09, who has been with the Hamilton Party as pianist and young people's worker this year, has been assisting the Barr Party at Ravenswood, Ill., since April 10.

Otis Ironmonger, '11, who graduated from the San Francisco Theological Seminary in April has been invited to take charge of the Presbyterian church at San Fernando, Cal., according to the "Seminary Bulletin."

Mrs. L. D. Wickmann, (Lillian Jones, '11) received a message from her home in England notifying her of the death of her mother. Mrs. Wickmann is now visiting sisters in Montana and earnestly solicits prayer for herself and the other members of her family in this hour of trial.

W. P. Minton, '07, is thus spoken of in a personal communication from one of the leading representatives of the denomination to which he belongs: "He is one of our very best workers and greatly loved by the people generally, because he stands loyally by the Word of God, and is a most earnest and consecrated worker."

Mr. and Mrs. S. L. Brown, '12, are enjoying their work at Bellingham, Wash. Since Mr. Brown took the pastorate April, 1916, there have been 20 additions to the church. The Sunday-school attendance reaches the 100 mark at times. "The Pacific Baptist," for February 10, gives an interesting account of their work.

Mr. and Mrs. E. T. Munns, '91, are the superintendents of the Bacon Memorial Mission, Peoria, Ill. The mission recently celebrated its silver anniversary and an attractive booklet was distributed giving items of interest in connection with the history and establishment of the mission.

Richard Lewis, '09, in a letter to L. C. Smith, '10, tells of the death of his son on Feb. 2. Mr. Lewis is a missionary to his own people, the Indians, and is stationed at Indian Oasis, Ariz. The letter is another testimony to the unfailing

support and comfort which our Heavenly Father gives during such times of trial, and of the simple faith exercised by this Indian missionary.

John S. Brinkman, '14, is attending Shurtleff College, Alton, Ill., and at the same time is pastor of two half-time churches in the vicinity of Alton. He went trusting the promise of Philippians 4:19, and God has been pleased to more than answer prayer. The people in both churches are hungry for God's Word, and Mr. Brinkman says he has constant cause to thank God for his training at the Institute.

The accompanying picture is that of former Institute students in attendance at the Presby-



M. B. I. Students at Southern Baptist Theological Seminary

terian Theological Seminary, Louisville, Ky. They are: top row, C. M. Franklin, '16, Thos. Brewster, '16, J. W. McNutt, '16, E. E. Robinson, '13; bottom row, T. V. D. Dillon, '13, F. J. Keifer, '11, D. Lauck Currens, '12, J. H. MacMillan, '09. Mr. MacMillan left for England early in the session. The student body at the seminary is not as large as last year, but the spiritual atmosphere is better.

W. E. Lucas, '14, was appointed pastor of the M. E. church at South Superior, Wis., before he graduated from the Institute December, 1916, and since taking charge of the work in full the first Sunday in January with Mrs. Lucas, has witnessed the surrender of four lives to the Lord and much blessing upon the work in that city. Many are under conviction and are being made definite subjects of prayer.

John T. Raymond, '14, was ordained to the Baptist ministry March 22, at Cleveland, O. Mr. Raymond says he never ceases to praise God for the years he spent at the Institute and the training received. He went to Cleveland to be assistant pastor of the Baptist church of which the Rev. T. C. Lawrence was pastor for twenty-five years. Since the death of Mr. Lawrence recently, Mr. Raymond has received and accepted a call to become pastor of this congregation of 460.

Frank R. Dudley, '13, pastor of the Presbyterian church, Azusa, Cal., preached a sermon on "Christian Liberality" on a recent Sunday morning, after which one of the officers of the church addressed the members, giving a brief history of the church and calling for subscriptions to lift a debt of \$2,940. In ten minutes \$4,000 was raised. A lot adjoining the church was purchased and plans are being made for the erection of a manse, in the near future. Another lot was given to the church as a gift.

George Frederick Orloff, '13, has resigned his position with the Y. M. C. A., Spokane, Wash., and is now pastor of two Congregational churches and is giving part of his time to evangelistic work. He will enroll (D. V.) as a student in the Spokane University this coming Fall. The "Spokane Press" carries a department on Saturday evenings devoted to sermons from the various pastors of the city. In a recent issue a sermon by Mr. Orloff appeared entitled, "Twice Born."

H. Lee McLendon, '13, pastor of the Marquette Road Baptist Church, Chicago, has added two features to his Sunday night service that have attracted the attention of many busy and thoughtful people. One is a prelude of ten minutes, before the regular sermon, devoted to a talk on the present world crisis, some of the titles to these talks having been: "Is England Doomed?" "France's Part in This War;" "President Wilson and the World Situation." The other feature is in the form of a question box, any person in the audience having the privilege of asking a question on any subject, such a question to be answered the following Sunday evening.

Wood B. Williston, '07, missionary at Pachow, Sze, China, under the China Inland Mission, writes that the war has caused a decrease in the donations and the year just past has been a hard one. He had hoped to visit the States on furlough next year, but owing to the fact he was obliged to put their all into the work to keep it going the visit will be delayed. Last year Mr. Williston traveled 1,000 English miles, received 900 guests, conducted and gave addresses at 340 meetings, held 700 classes in the school, each of an hour's duration. Besides this, for five months he had oversight of building, the details of the purchase of new property, etc. He conducted five country schools of four days each and taught eighteen days at their summer Bible school in the mountains. At the station 200 true believers have been added, 55 by baptism, 36 in confirmation, 100 as catechumens and others who have put away idols, instituted family worship, but have not yet been received. There are many seeking the truth. Besides the regular offerings received one man gave a house worth about \$8,150. Some of the workers have given their full time and taken nothing in the way of salary, others taking only their expenses.

THIRD BIBLE CONFERENCE AT MT. LAKE PARK!

At Mt. Lake Park, Maryland, August 12-19, 1917, the third Bible Conference will be conducted by The Moody Bible Institute.

The Conference has made a place for itself by the blessing that has attended it the past two years.

Inquiries already received indicate keen interest and indications point to another profitable session at that delightful health resort.

The plans are not complete but it is possible to announce the following as a partial list of speakers expected: Rev. C. I. Scofield, Rev. Joseph W. Kemp, Rev. John C. Page, Miss Elinor Stafford Millar, Rev. Charles E. Hurlburt and Rev. Robert McWatty Russell. Mr. Homer A. Hammontree will conduct the music.

Inquiries addressed to Mr. E. B. Buckalew, Secretary of the Extension Department, will secure full information.

An attractive booklet will be issued containing views of Mt. Lake Park and the Conference program.

A CONFERENCE AT EAGLES MERE—DO YOU WANT IT?

It has been suggested that the Institute conduct a Bible Conference at Eagles Mere, Pa.

Sufficient arrangements have been made to say that if there is a demand for a conference there, it can be held July 22-29.

Eagles Mere is a beautiful place and recent improvements in railroad facilities such as through cars from Pittsburgh, make it more easily accessible. If you are interested in a conference at Eagles Mere, write to Mr. E. B. Buckalew about it.

BORN

To Mr. and Mrs. D. E. Young, '14, at Kalamazoo, Mich., April 7, 1917, a son, Robert Bryant.

To Mr. and Mrs. L. M. Aldridge, '12, at St. Louis, Mo., Easter Sunday, a daughter, Ruth.

To Mr. and Mrs. Herbert G. Tovey, '13, at Cynthiana, Ind., March 27, 1917, a daughter, Ruth Velma.

To Mr. and Mrs. E. L. Wolslagel, '07, at Asheville, N. C., Mar. 23, a daughter, Frances Inez.

To Mr. and Mrs. A. W. Johnson, at Thedford, Neb., a son, Wendell LeRoy.

To Mr. and Mrs. George F. Orloff, at Spokane, Wash., Mar. 16, a daughter, Ethel Rose.

MARRIED

Dean S. Knight, '12, to Miss Ellen Geiger, '12, at Bluffton, O., Mar. 21, 1917. At home, Leland, Ill.

Sivyer I. Nash, '13, to Miss Helen Nickel, at Dodge Center, Minn., Mar. 8, 1917. At home, Campbell, Neb.

The Bible Institute Colportage Association

THE STORY OF JESSE POMEROY

And What Good Books Did for Him

Forty-one years ago Jesse Pomeroy, then a boy of fifteen, was convicted of the murder of two children in Boston and sentenced to be hanged.

Because of his youth and testimony which showed him to be in some ways abnormal, the sentence was changed to solitary imprisonment for life.

Locked in a cell which was lighted only by a window in the ceiling—so he might not have even the slim solace of seeing passers-by—he began one of the most remarkable periods of living death on record.

He never was permitted to mingle with other prisoners and, as far as possible, was denied all human companionship.

He was permitted to read, however. And though at first his mentality did not admit of much reading, he kept at it.

One by one—with pitiful slowness at first—he read the books that were brought to him from the prison library.

One by one he went through many of the masterpieces of literature.

One by one, until he had read every one of the 8,000 volumes in the collection.

Probably few other men ever have read that many books. The average man doesn't read eight a year.

He didn't stop with books written in English. He slowly mastered French, German, Greek, Latin, Spanish and Italian. And now he is studying Arabic!

Incidentally, last week, he was granted equal privileges with other prisoners. He is to have a regular cell and be allowed to do light work.

But that is not the point.

The point is this—that Jesse Pomeroy, a youth with degenerate tendencies and little or no education and with the most discouraging surroundings that could be allotted a human being, has lifted himself into an entirely new life, mentally speaking, through reading good books.

Nearly everyone knows—or nearly every one claims to know—that the reading of good books is one of the finest and most uplifting things that can be done.

Few persons read as many good books as they should. Yet they all talk about the advantages of so doing.

Here is an arch example of these advantages. Here is astonishing proof of every claim ever made for the broadening, bettering power of good books. Here is one of the most remarkable

happenings in all history,—an actual fact of our own land and times which shouts to every ear that will listen an unforgettable message concerning reading.

Jesse Pomeroy is now better educated than some men who have college degrees—that is, he has more of the sort of learning that gained these degrees. Yet his whole life has been spent in a solitary cell. He has not had the advantage of extending his knowledge by intercourse with others, as everyone outside a cell has. He has not had anyone to help him understand what he read. But he read so much that all this was made clear to him.

There isn't a boy of fifteen, who will read this or a boy of that age or a person of any age in any home to which this magazine goes who hasn't a thousand times the chance Jesse Pomeroy had. I might say a million times, for judged by any reasonable standard, he had no chance at all.

But he *made* one.

He used the very tools which are easily within the reach of the poorest boy in Pennsylvania—there always is a free library near at hand or a man who will lend books if rightly approached—and with these he wrought a way to veritable heights of achievement.

He committed a terrible crime and is paying the penalty for it.

Also, he has set a wonderful example,—one which any person might well follow.

He *read* himself out of darkness into light—and you or anyone can do that. Or, if you have some light, you can read yourself into more light.

It is a matter worth remembering, and putting into practice.

Read good books!—Leigh Mitchell Hodge, in Philadelphia "North American."

HAVE YOU, TOO, A BURDEN FOR SOULS? —Then "Express" It

McAlester, Okla.

I do not know just how to express myself to you, but will just say that I feel called of God to do a work in this city to bring some souls to the Lord. This is a very wicked city and while there is quite a good deal of wealth here yet there are a great many poor people. Now I want to go into every home and, if I can, get connected with you in the colportage work. It would give me a good chance to visit every home and speak to practically every man in the city about Jesus. Please answer soon as I am really anxious about it.

Yours for souls,

W. W.

A MISSION FOR EVERY BELIEVER.

We cannot all be ministers or missionaries, we cannot give all of our time to direct Christian work, but there is one form of Christian service that anybody may undertake, that is, tract distribution. "Out of the abundance of the heart, the mouth speaketh" (Matt. 12:34), but how far will the speaking reach? How thankful ought we to be for the printed page which not only carries the message to quarters which the voice often fails to reach, but also preserves the impressions of truth when the sound of the human voice speaking it has died away. True, leaden type will never take the place of the human voice, but we ought to be thankful for the blessed aid it renders to the human voice.—Selected.

HOW A "DOWN STATE" PRESBYTERIAN PASTOR APPRECIATED A STUDENT COLPORTER

"I wish to express to you my appreciation of the services rendered by Mr. * * *, the young man you sent here to do colportage work during the holidays. He not only canvassed the town with books, but he was present at our services, and I found him a very good helper. Mr. * * * is earnest and consecrated. He took very well with all the people. Any of my fellow ministers here would gladly recommend him for his services. I feel that you should know that you made no mistake in sending him here. He proved to be a manly Christian and accomplished much good."

Hundreds of pastors (of the various evangelical denominations) within a reasonable distance of Chicago, might profitably use such "assistants" at no financial cost to them, and with the minimum of obligation. The plan works!

YE TIMID CHRISTIAN WORKERS, LISTEN!

Macon, Ga.

On one of your tracts I notice "Correspondence with distributors invited." So I am going to take advantage of your invitation.

I haven't given out many tracts, but the possibilities of tract distribution have just been impressed upon me. I've had lots of sample tracts in a drawer of my desk for months, but the other day I got them out and fixed up a little packet of them to carry in my pocket. Being naturally timid, I don't know how to get acquainted with people I meet on street cars, and knock up against; so I just hand them a tract and smile, and sometimes talk to them a little bit.

One I handed to a doctor (as I afterwards learned). He read it through carefully and thanked me, saying it was very good. Then, just before he left the street car, he said, "Well, I guess I have got a soul." You see, I had made him think, through the tract.

To a big, raw-boned fellow sitting beside me I handed your tract, "To the Man in the Fog." He read it intently, and as I left the car, he said to me, "That's fine; those are good illustrations."

I'm a stenographer, 22, and a busy fellow; but I'm going to take time to do what I can to advance the kingdom of Christ. When I can do so, I want to take time to pick out some of your tracts that appeal to the unsaved, and get you to send me a supply.

I've often been afraid to hand out tracts, for fear I would offend; but I see now that most men appreciate it.

R. F. B.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," etc., have been sent out on account of the several book funds named from March 9, 1917, to April 9, 1917, inclusive:

Prison Book Fund:

Pennsylvania, 215 books, and 115 Gospels.

Oregon, 24 books.

New York, 470 books, and 100 Gospels.

Ohio, 506 books, and 505 Gospels.

Colorado, 42 books, and 40 Gospels.

Massachusetts, 100 Gospels.

Georgia, 255 books, and 195 Gospels.

Illinois, 411 books, and 75 Gospels.

Kentucky, 350 books, and 25 Gospels.

Kansas, 20 books, and 20 Gospels.

Montana, 20 books, and 15 Gospels.

Alabama, 30 books, and 25 Gospels.

Delaware, 250 books, and 250 Gospels.

Michigan, 160 books, and 10 Gospels.

Missouri, 25 books.

Maine, 100 books.

Indiana, 250 books, and 200 Gospels.

New Jersey, 60 books, and 50 Gospels.

Lumber Camp Book Fund:

Wisconsin, 100 books, and 100 Gospels.

Minnesota, 500 books, and 500 Gospels.

Michigan, 60 books.

Spanish "Way to God" Book Fund:

Porto Rico, 145 copies.

Colombia, 100 copies.

Ecuador, 160 copies.

Paraguay, 300 copies.

Venezuela, 110 copies.

Argentina, 510 copies.

Chili, 80 copies.

Bolivia, 140 copies.

Peru, 140 copies.

Mountain Book Fund:

Tennessee, 35 books.

Alaska Book Fund:

Klawock, 30 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 10, 1917, to April 9, 1917, inclusive:

Prison Book Fund:

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India Book Fund:

1 Contribution 1.10

Lodging House Book Fund:

1 Contribution 1.00

Lumber Camp Book Fund:

7 Contributions 48.00

Military Camp Book Fund:

2 Contributions 3.00

Mountain Book Fund:

1 Contribution 50.00

Seamen's Book Fund:

2 Contributions 5.50

Spanish "Way to God" Book Fund:

35 Contributions 181.40

Why the Average American Dies at Forty-three

"He Feeds His Stomach with Tasty Junk" says E. E. Rittenhouse of Equitable Life

By R. W. Lockwood

President of the Corrective Eating Society Inc.

THE presidents of life insurance companies with perhaps twenty billion dollars insurance on the lives of Americans, recently met in convention at the Hotel Astor in New York, and in their discussion brought out some of the reasons why the average American dies at about forty-three years of age.

According to the press reports, Mr. E. E. Rittenhouse, Commissioner of Public Service and Conservation of the Equitable Life Assurance Society, said: "The average American would not think of mixing bricks or scrap iron or gravel with the fuel for his furnace, yet he feeds his stomach with all sorts of tasty junk, much of which cannot be fully digested . . . he is seriously overstraining his heart, arteries, kidneys, nerves and digestion, as the rapidly increasing death rate shows."

This statement from such an authoritative source—from a man who makes it his business to study both vital statistics and the causes behind them—sounds a warning which should be heeded by every man and woman.

Indeed, there is no longer a doubt among intelligent people that many of the foods and combinations of foods which we are most accustomed to eat are the direct cause of much sickness.

Yet how few of us heed the early warnings of illness, such as acid-stomach, fermentation, or constipation. I venture to say that nine out of ten persons suffer to a greater or lesser extent from one or more of these three symptoms, which are in many cases the forerunners of more serious sickness.

Stomach medicines and laxatives are plentiful, but of what avail are they? The only thing that a stomach medicine can do is to temporarily neutralize the extra amount of acid in the stomach, because it is *stronger* than the acid. And this injures the stomach, usually bringing the acid back worse than it was before. A laxative is just as bad, if not a little worse; not only is its effect temporary,

but all laxatives are habit-forming and are required in ever-increasing doses.

If neglected, a simple case of acid-stomach may lead in a short time to fermentation with gas, and constipation. The fermenting food forms poisons which are absorbed into the blood, causing auto-intoxication, nervousness, mental depression, and a host of other unpleasant symptoms.

Is it any wonder that the officers of large insurance companies sound a warning against the evils of wrong eating?

* * * * *

But just as wrong eating is the cause of 90 per cent of common illnesses, so will correct eating create and maintain both bodily vigor and mental energy. And by right eating I do not mean freak foods—I mean just good every-day foods properly combined. In fact, to eat correctly, or follow a course of Corrective Eating it is not at all necessary to upset your table.

Eugene Christian, the well-known food specialist, has proved the efficacy of Corrective Eating in thousands of cases. Entirely without the use of drugs or medicines, men and women suffering from almost every conceivable non-organic ailment have been returned to health and vigor by following his simple directions in regard to their eating.

* * * * *

In a recent talk with Eugene Christian he told me of several interesting cases which had recently come under his care. One was that of a woman prominent in Woman Suffrage work in New York City. She had come to him with stomach and intestinal fermentation and gas, auto-intoxication, mental depression and anemia, vertigo, and threatened heart failure. She was very much over-weight when she commenced, but reduced her weight thirty-seven pounds during the treatment. He showed

me a letter she had written him afterward, in which she said:

"I am sure you will be gratified to hear that I continue to improve—it seems sometimes that I must have been made over, and it is difficult to remember that less than eight months ago I was a feeble old woman depending upon daily doses of strychnia for what little strength I had. When I came under your treatment, I weighed one hundred and ninety-seven pounds, was hardly able to walk, and was subject to most serious heart attacks upon the slightest exertion. And now I am so well, so strong, that my family and friends maintain that it is a miracle which has restored me to strength and vigor of life—certainly in my case the cure is most remarkable because of my sixty-seven years."

Another was a well-known minister who had been out of his pulpit for twenty-two months, unable to preach or conduct the simplest service. He was about twenty-five pounds under-weight, anemic, nervous, had super-acidity, and could not assimilate his food; and his heart action was very irregular. He had gradually declined for two years although treated by one of New York's leading physicians. Three months after he placed himself under Eugene Christian's care, he preached the first sermon he had been able to preach in nearly two years. This was over three years ago.

He has gained about twenty-five pounds in weight and since has not missed a day from his arduous clerical work. He has steadily gained in strength and vitality and is to-day healthy and athletic.

But Eugene Christian's own case is perhaps the most interesting of all, for it shows how he discovered the beginnings of the methods which he has since pursued so successfully with others—methods of selecting and proportioning one's meals so as to overcome conditions brought about by wrong eating.

Twenty years ago he was at death's door; for several years previous he had suffered all the agonies of acute stomach and intestinal

troubles, until his doctors—among them some of the most noted specialists in the country—gave him up to die. As a last resort, he commenced to study the food question himself. As a result of what he learned, he succeeded in literally *eating his way back to health* without drugs or medicine of any kind, and in a remarkably short space of time.

Eugene Christian is to-day nearly sixty years old—or shall I say young? For he has more vitality, more ginger, more physical endurance than most youngsters in their teens. During the past fifteen years he has not had even so much as a cold.

* * * * *

Since the remarkable success of Eugene Christian has become known, people have sought his advice in such rapidly increasing numbers that he has found it necessary to put his methods in printed form. He has written a series of 24 Little Lessons which tell you exactly what to eat for health, strength and efficiency.

These lessons contain actual menus for breakfast, luncheon, and dinner, including corrective menus for almost every condition of health and sickness from infancy to old age, for all occupations, climates, and seasons.

With these lessons at hand it is just as though you were in personal contact with this great food specialist, because every point is so thoroughly covered and so clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will help to produce the increased physical and mental energy which you are seeking the day you receive the lessons. And you are quite likely to feel some results after your very first balanced meal.

If you would like to examine these "24 Little Lessons in Corrective Eating," simply write the Corrective Eating Society Inc. Dept. 445, 450 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask to have the lessons mailed for five days' trial with the understanding that you will either send the small price asked, \$3 or remail the books.

Merely clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the society and will be honored at once

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A Woman's Number

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Here are a few of them:

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REV. R. A. TORREY, D. D., of Los Angeles

REV. ROBERT M. RUSSELL, D. D., of Chicago

REV. HOWARD W. POPE, of Chicago

Also Pastor Marsh, Rev. A. C. Dixon, D. D., and the Rev. John Thomas, D. D., of England.

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THE TWO LINES OF PROPHECY

(Continued from page 720.)

And Israel is content. But now, O Lord,
thou art our father; we are the clay, and thou
our potter; and we are all the work of thy hand
(Isa. 64:8).

Conclusion

The Christian believes that the two lines of
prophecy considered culminate in one person, the
Messiah.

This duality, suffering and glory on the one
hand, and weakness and power on the other,
involves a mystery which preplexed even the
prophets. The prophets describe the advent in
two forms which could not be contemporaneous.
(See Zech. 9:9; cf. Zech. 14:1-9). To them it was
not revealed what would occur between the ad-
vent to suffering and the advent to glory. We
believe, that in the first advent, that every pre-
diction in its minutest detail was fulfilled in
Jesus of Nazareth, and we accept Him as our
Saviour and believe that He is the Son of God;
that He is now at the right hand of God, that He
will return to the earth and reign as King, at
Jerusalem, over restored Israel,—literally ful-
filling all the prophecies concerning the earthly
glory of Messiah, which is indeed the great theme
of Old Testament prophecy.

SUNDAY-SCHOOL PROBLEMS

(Continued from page 738.)

and women marching up so gladly, while the
rest of the school sang rousing choruses, was an
inspiring one. It seemed as if everybody signed
the pledges and voted. There were but few ex-
ceptions. Out of an attendance of 868,—838
signed pledges in these departments. The climax
came when 48 men teachers and officers, led by
the pastor of the Sunday-school, Paul Rader,
carrying an American flag, marched up and
placed 48 stars on the flag. This was really
more impressive than can be imagined without
having witnessed it.

Hindsight is better than foresight, and the
school reports that, if they were carrying on this
service again, they would give to every one of
the voters, as they came off the platform, an
American flag, and then, after the men had put
the stars on the flag, all would have stood to
sing, while waving the banners, "The Red, White
and Blue," the "Star Spangled Banner" or
"America."

Surely such a program as this is an inspiration,
and none who ever participated in it can possibly
forget it. While spectacular, and appealing to
the enthusiasm, at the same time there was
underlying it good pedagogy, a deep spiritual
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